The Wheel of Becoming: Bhava-Cakka Series

INTRODUCTION TO THE MOGOK SAYADAW'S CYCLE DIAGRAM

A Beginner's Guide to the Law of Dependent Origination *Vol. 8*

Sao Dhammasami @ Bhikkhu Indasoma Siridantamhapalaka

Understand while it happens - Mogok Sayadaw

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

To

Venerable Bhaddanta Dhammasami
Ph.D(Candidate) Peace Studies Program,M.A(Pali)
International Buddhist Studies College,MCU, Thailand

Date: 23/08/2023

"Paṭiccasamuppādañca vo bhikkhave desessāmi"
(O bhikkhus, I shall teach you Dependent Origination)

Venerable Sir,

We, Daw Sudasana and Daw Surosana, respectfully approach you with deep reverence and humility.

"Yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati"
(One who sees Dependent Origination sees the Dhamma; one who sees the Dhamma sees Dependent Origination)

We humbly request you to compose and publish comprehensive texts on Paṭiccasamuppāda (Dependent Origination), specifically:

1. A Teacher's Manual (Dhammācariya Paṭiccasamuppāda Pāli-Aṭṭhakathā)
2. A Student's Textbook

The profound teaching of Dependent Origination, beginning with "Avijjā paccayā saṅkhārā, saṅkhāra paccayā viññāṇaṃ..." (From ignorance arise formations, from formations arises consciousness...), represents one of Buddhism's most essential and profound teachings.

Given your extensive knowledge, wisdom, and dedicated service to the Buddha Sāsana, we believe you are uniquely qualified to make this complex teaching accessible to contemporary students and practitioners of the Dhamma.

"Dhammo have rakkhati dhammacārī"(Indeed, the Dhamma protects those who practice the Dhamma).May the Buddha Sāsana flourish.

Your devoted disciples and Sisters,

Daw Sudasana,Ph.D (Candidate),Buddhist Studies,IBSC

Daw Surosana,Ph.D (Candidate),Buddhist Studies,IBSC

Ciraṃ tiṭṭhatu sāsanaṃ Buddhasāsanaṃ ciraṃ tiṭṭhatu (May the Buddha's Teaching long endure)

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ

ပူဇနီယဿ ဘဒ္ဒန္တ ဓမ္မသာမိ
Ph.D (Candidate) Peace Studies Program, M.A (Pali)
International Buddhist Studies College, MCU, Thailand

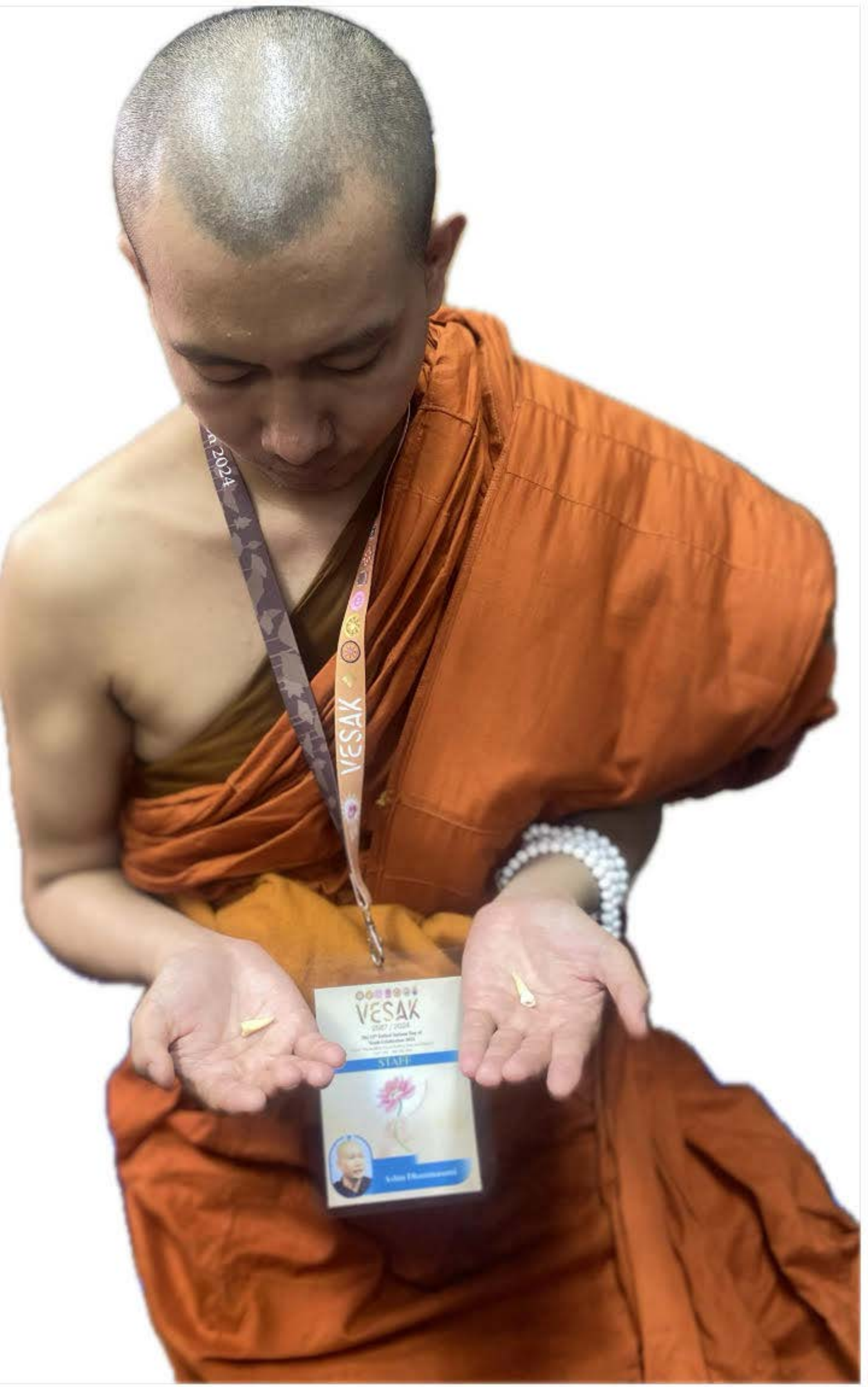
"ပဋိစ္စသမုပ္ပာဒ္ဓ ဝေါ ဘိက္ခဝေ ဒေသေဿာမိ"

ဘန္တေ၊

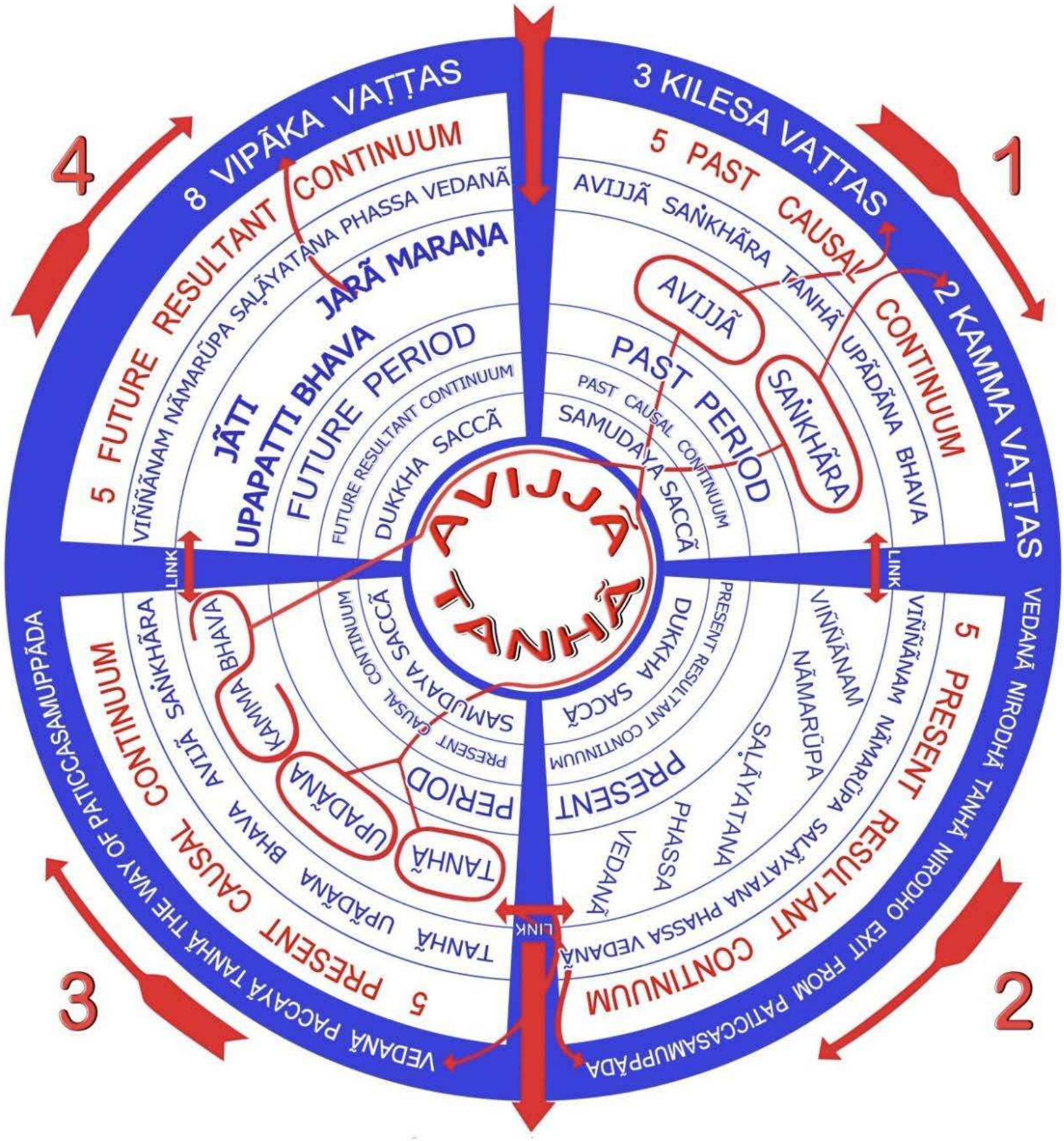
မယံ၊ သုဒသနာ စ သုရောသနာ စ၊ တုမ္ဟာကံ ပါဒေ သိရသာ ဝန္ဒာမ.
"ယော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ သော ဓမ္မံ ပဿတိ၊ ယော ဓမ္မံ ပဿတိ သော ပဋိစ္စသမုပ္ပာဒံ ပဿတိ"
ဘန္တေ၊ မယံ တုမ္ဟေ အာယာစာမ ပဋိစ္စသမုပ္ပာဒ-ဝိသယေ ဒွေ ပေါတ္ထကာနိ လိခိတုံ၊ ပကာသေတုဉ္စ
၁. အာစရိယာနံ ဟတ္ထပေါတ္ထကံ (ဓမ္မာစရိယ ပဋိစ္စသမုပ္ပာဒ ပါလိ-အဋ္ဌကထာ)
၂. သိဿာနံ ပေါတ္ထကံ
ပဋိစ္စသမုပ္ပာဒေါ ဟိ ဂမ္ဘီရော၊ ယဒိဒံ "အဝိဇ္ဇာ ပစ္စယာ သင်္ခါရာ၊ သင်္ခါရ ပစ္စယာ ဝိညာဏံ..." တိ အာဒိ
အယံ ဓမ္မော ဗုဒ္ဓဿ သာသနေ အတိဝိယ ဥတ္တမော ဂမ္ဘီရော စ ဟောတိ
တုမ္ဟာကံ ဗဟုသစ္စံ၊ ပညဉ္စ၊ ဗုဒ္ဓသာသနေ ဥဿာဟဉ္စ ဒိသွာ၊
မယံ သဒ္ဒဟာမ တုမ္ဟေ ဣမံ ဂမ္ဘီရံ ဓမ္မံ ပါကဋံ ကာတုံ သမတ္ထာ'တိ.
"ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ" တုမ္ဟာကံ သဒ္ဓါ-သိဿာ စ ဘဂိနိယော စ၊

Sudasanā, Ph.D (Candidate), Buddhist Studies, IBSC
Surosanā, Ph.D (Candidate), Buddhist Studies, IBSC

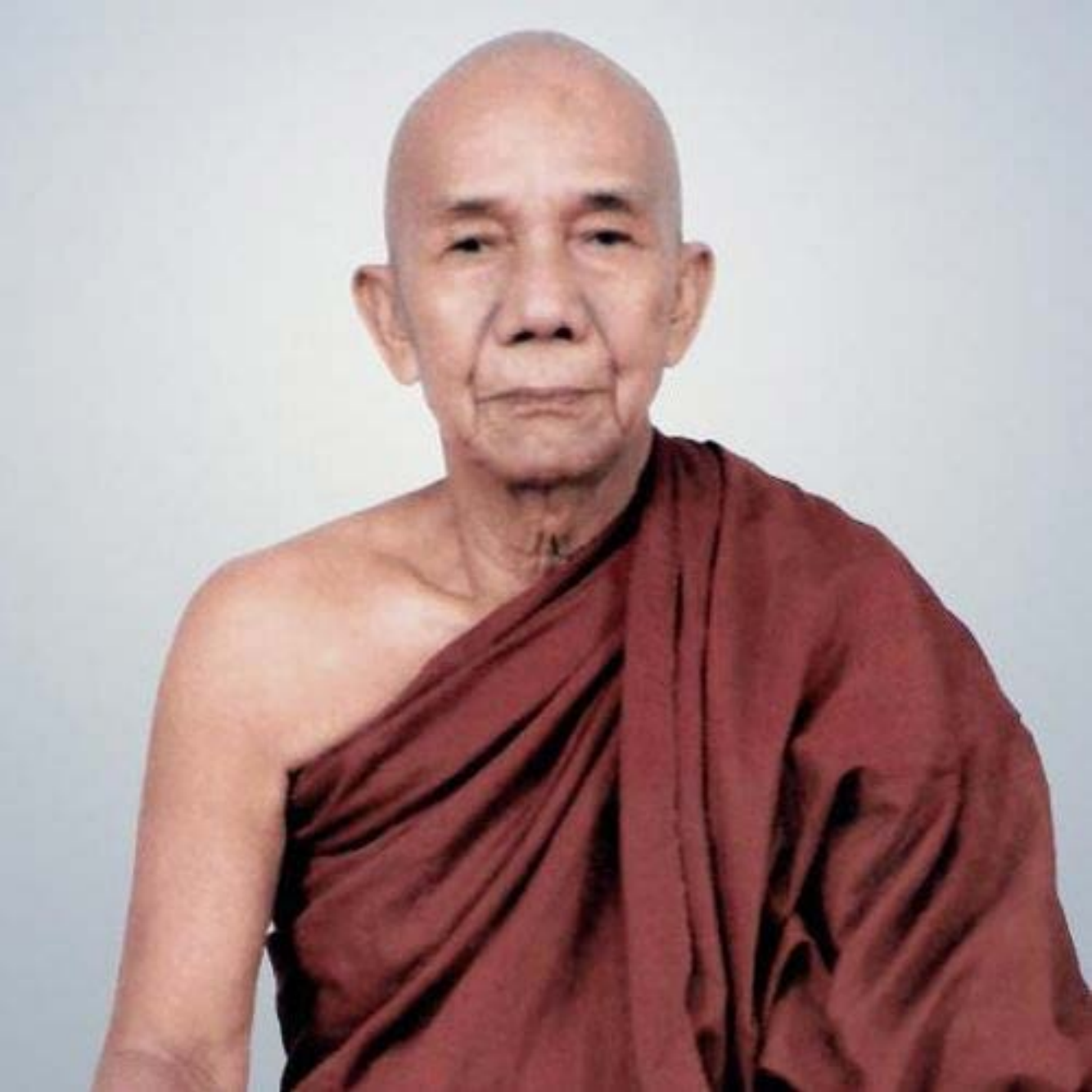
စိရံ တိဋ္ဌတု သာသနံ ဗုဒ္ဓသာသနံ စိရံ တိဋ္ဌတု


VESAK
STAFF

PATICCASAMUPPĀDA(DEPENDENT ORIGINATION)



1The Picture of Law of Dependent Origination By Mogkok Sayardawgyi



Most Venerable Dr Ashin Agganyana

Honoring Venerable Sayardaw Karrunika's Blessings

I had the privilege of encountering an extraordinary individual during my time at the Monlae Forest Meditation Center. The Abbott and patron of the Monlae Forest Vipasana Meditation Center, a venerable monk known as Sayardaw U Karrunika, played a pivotal role in my spiritual journey. Under his guidance, I embarked on a profound learning experience that left an indelible mark on my life. Every morning, we delved into the teachings of Buddha through the study of Buddhist scriptures. Venerable Sayardaw U Karrunika made it a practice to assess our understanding with morning exams. These daily assessments challenged us to internalize the wisdom of the Buddha's teachings and put our knowledge to the test.

In the evenings, after the structured meditation sessions had concluded, we would gather for yet another enlightening experience. This time, it was in the form of "Mogoke Sayardawgyi Law of Dependent Origination (Teaching Aid) Question and Answers." This practice involved a cyclical exchange of questions and answers, deepening our understanding of meditation and the path to enlightenment. Venerable Sayardaw U Karrunika was not just a teacher but a guide who skillfully pointed out the subtleties of the meditation process, helping us navigate the intricate journey within ourselves.

The training provided by Venerable Sayardaw U Karrunika was truly unforgettable and profoundly valuable. It instilled a sense of self-confidence and deepened my understanding of Dhamma, the teachings of the Buddha. This newfound confidence was instrumental in preparing me for delivering Dhamma talks and sharing the profound insights I had gained through our rigorous study and practice.My time under the guidance of Venerable Sayardaw U Karrunika at the Monlae Forest Meditation Center was a transformative experience. His wisdom, dedication, and teachings have left an indelible impression on my spiritual journey, equipping me with the knowledge and self-assuredness necessary to share the profound wisdom of the Dhamma with others.

Bhikkhu Indasoma Siridantamahāpālaka

Thank Note!

At the Monlae Forest Meditation Center, I met Daw Khamarsari, a follower of the Mon Lae Sayardawgyi, who herself follows MoGoke Sayardaw Gyi's teachings. Daw Khamarsari is a source of wisdom and

guidance for those seeking enlightenment. During a journey to Maw lae Village, I assisted the Dhamma Meditation Trainer, utilizing MoGoke Sayardaw Gyi's teachings to guide meditation techniques. We navigated the Mogoke Teaching Aid Dhamma Circle, a reflection of the Sayardaw's wisdom. I learned from Nun Sayarlay Daw Khaymarsari, who helped me understand the essence of the Mogoke Sayardawgyi Cycle. After just two days of training, I could skillfully articulate the cycle's details, allowing me to assist the Meditation Trainer. I am eternally grateful to Nun Sayarlay Daw Khaymarsari for her selfless devotion and guidance. Her patience, wisdom, and practice deepened my understanding of meditation and enriched my appreciation for the interconnectedness of all beings. I am committed to carrying forward the torch of wisdom she ignited within me.

Bhikkhu Indasoma Siridantamahāpālaka

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Genesis of This Series

During the launch of the **Foundational Cycle Training-of-Trainers (ToT)** at **Mahachulalongkornrajavidyalaya University (MCU)**, **Sayalay Daw Surosana** and **Sayalay Daw Sudasana** attended my teacher-training program. In that training I introduced the **Experiential Learning Cycle (ELC)** method and demonstrated how to teach the **Law of Dependent Origination**—Mogok Sayadawgyi's Cycle Diagram—through modern, effectiveness-focused pedagogy. As Ph.D. candidates with dissertation topics related to Inside Meditation, they subsequently submitted an official request letter asking me to write a complete treatment of the Mogok Sayadaw Dhamma Cycle Diagram from basic to advanced levels. **That formal request became the seed of this book series.**

Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

The Wheel of Becoming: Bhava-Cakka Series

Introduction to the Mogok Sayadaw’s Cycle Diagram

A Beginner’s Guide to the Law of Dependent Origination Vol. VIII

Understand while it happens — Mogok Sayadaw

Compiled by Sao Dhammsami @ Bhikkhu Indasoma Siridantamahapalaka
The Office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum
The IMR Program

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

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Epigraph

“Yo paṭiccasamuppādaṃ passati so dhammaṃ passati.”

“One who sees dependent origination sees the Dhamma.”

— MN 28, DN 15

Dedication

To all who learn to pause at feeling and choose freedom.

Series Preface

About the Series

The Wheel of Becoming presents Mogok Sayadaw's method through clear diagrams, plain language, and lived practice. Volumes I–III survey the wheel's anatomy and forward arising (*anuloma*). **Volume VIII** turns to reverse cessation (*paṭiloma*)—the everyday art of unwinding craving at the living hinge.

Pedagogy

We use a VAKT stack (Visual–Auditory–Kinesthetic–Tactile): learners see the wheel, hear concise cues, trace overlays, and enact drills. QR codes provide short audio/video demos.

How the Volumes Fit

- **I–II**: Basic anatomy, vaṭṭa, periods, connections.
- **III**: Present-arc drills and figure grammar.
- **IV**: Integration—obstacles, KPIs, multi-link unwinding, and daily-life exit paths.

Acknowledgments

My gratitude to the Mogok lineage teachers, editors, and volunteers who tested the drills and refined the figures.

Acknowledgments

With thanks to:

- The Chairperson of the Mogok Vipassanā Meditation Practice & Organization Propagation Federation, for providing the English translations used as reference materials.
- The Mogok Sayadaw tradition, and translators/authors U Hla Myint and U Than Daing.

Special thanks and remembrance to:

- The late Deputy Chief Nayaka, Most Venerable Dr. U Agga Nya Na—my first meditation teacher; I trained under him for over ten years.
- Most Venerable U Karunika (Abbot) , Ashin Tezaniya ,Sayarlay Daw Amarthi and Daw Khay Mar Sar Ri, of Monlae Forest (Mogok Vipassanā Meditation Practice Inside Meditation Center Bago), and the Saṅgha of this forest monastery—for training me in how to read and turn the Mogok Cycle Diagram and its methodology.

And heartfelt thanks to:

- Readers whose field notes shaped the obstacle remedies and KPI thresholds.
- Thank You Note to Mr Tayza Aung Htun for His Cover Design Art Work.

Guide to This Book (How to Use)

Two Tracks

- **Reading Track** (15–20 minutes): read the short section, study the plate, scan the QR demo.

- **Practice Track** (5–7 minutes): do the micro-drill; log one “C2 intercept.”

The Present-Arc

Always locate the live arc: saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**. Practice focuses here.

Overlays & Rule-of-One

One overlay per plate to keep cognition clean (e.g., Vaṭṭa bands **or** Four Periods **or** Three Connections). C2 is always bold.

Visual Conventions & Diagram Grammar (Reader’s One-Pager)

- **Four Pillars** divide the wheel into four periods: (1) Past Cause; (2) Present Effect; (3) Present Cause; (4) Future Effect.

- **Labels Outside**; hub clean. 12 links only.

- **Three Connections**: C1 (*saṅkhāra → viññāṇa*), **C2** (*vedanā → taṇhā*) **—** primary cut, C3 (*bhava → jāti*).
- **Two Paths**: cyclic (around the rim) vs **exit** (downward from 6 o'clock).
- **Paṭiloma Overlay**: dashed chevrons show reverse cessation (12→1).
- **Vaṭṭa Colors**: Kilesa (defilement), Kamma (action), Vipāka (result).
- **Four-Periods Colors**: Past (orange), Present-Effect (green), Present-Cause (blue), Future (rose).

Abbreviations & Citation Style

- **Abbreviations**: DN, MN, SN, AN, Dhp; Vism.
- **Pāli**: italicize on first occurrence with English gloss in parentheses.
- **Cross-Refs**: Use "Plate 4.x" for figures; "Table x.x" for tables.

Safety & Practice Ethics

This material supports insight practice within a Theravāda framework. If strong emotions arise, pause, breathe, and seek guidance from a qualified teacher. Respect local monastic codes and community norms.

Production Notes (Front-Matter extract)

- **Type & Color**: Times New Roman; house palette only.
- **Images**: Plates exported at 300 dpi; one overlay per plate.
- **Accessibility**: High-contrast text; QR alt text provided.
- **Proofing**: Replace all “p. xx” placeholders before print.

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Volume Preface — Beyond the Wheel: Context, Texts, and Tools for Mastery

This volume widens the lens of the **Mogok wheel**—our practice-ready map of **paṭicca-samuppāda**—by adding (1) historical/cultural framing, (2) advanced textual anchors, and (3) a practitioner–teacher toolkit. The wheel translates conditionality into something you can *see* and *train*: arising (**anuloma**) and cessation (**paṭiloma**) are both made explicit, with a clear exit path illustrated from the live hinge at **vedanā**. The diagram's pedagogy is precise: it shows the four periods, keeps the hub uncluttered, and marks where to practice so that cessation is not a slogan but a visible option.

Our *textual backbone* remains the Nidāna-saṃyutta and related discourses. We read the present-effect arc directly from the suttas—**saḷāyatanapaccayā phasso; phassapaccayā vedanā**, then guard the hinge where the Buddha states **vedanā paccayā taṇhā**. This is why classroom drills aim attention at contact and feeling rather than at narrative: **feeling known as feeling** keeps the wheel from gaining momentum.

Depth is added where the wheel itself points: **viññāṇapaccayā nāmarūpaṃ** (DN 15's reeds simile) explains the interdependence at the heart of the present-effect band and orients the reader to watch the doors as they actually function. Seeing this pairing correctly removes self-view and clarifies why we neither look for controllers nor for static essences in experience.

Historically, Mogok's approach emerges as a **diagram-centric** response that made conditionality teachable to broad audiences: the wheel's four periods, three connections, and explicit exit path created a shared grammar for talks,

retreats, and daily-life drills. The method is consistent: keep the **labels outside the rim**, show connections as chords (with **C2** bold), and model both forward and reverse flows so practitioners can *locate leverage today*.

What follows, then, is not an ornamental appendix but a working extension: historical overlays to honor context, sutta overlays to ground claims, and toolkit plates to refine how we actually sit, teach, and live the cut at **C2**. The goal remains single: **see the present arc, hold the hinge, let cessation show itself**.

How to Use This Volume

One plate, one overlay. Each figure carries *one* conceptual overlay (timeline, sutta arcs, connections, or toolkit flow). This preserves legibility and keeps reasoning transparent. Do **not** stack overlays on a single plate.

Keep the hub clean; place labels outside. The twelve nidāna labels belong **outside** the rim; the hub remains free of clutter so the exit logic and axis/āsava simile remain readable.

Show both currents. Use **solid, clockwise** paths to depict **anuloma** (arising) and **dashed, counter-flow chevrons** to depict **paṭiloma** (cessation). Include the **downward exit** from **6 o'clock (vedanā)** on plates where cessation is being taught.

Map the four periods and three connections exactly.

- **Four periods** (outer time arcs): ① **Past Cause** (avijjā → saṅkhāra), ② **Present Effect** (viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā), ③ **Present Cause** (vedanā → taṇhā → upādāna → bhava), ④ **Future**

Effect (jāti → jarā-maraṇa).

- **Three connections (C-links)** as chords: **C1** saṅkhāra → viññāṇa (thin), **C2** vedanā → taṇhā (**bold/primary**), **C3** bhava → jāti (medium). Keep the chord legend in the gutter; route lines outside text.

Teach the present-arc sentence on the rim. Print (or say) the live cue where practice happens: **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**. Use it as the first line of remediation whenever assessment shows drift into story.

Accessibility & QA. High-contrast overlays; minimum **≥10 pt** body text in print (≥24 pt when projected). Run the pre-export QA: correct node order; labels outside; **no overlay stacking**; connections shown as chords with weights; exit path visible when relevant.

Color legend (Volume VIII additions).

- **Historical context** overlay: **#D3D3D3 (silver)**.
- **Hub highlight** (caption/icon only; hub remains clean): **#FFD700 (gold)**.

- **Toolkit** overlays and icons: **#00BFFF (blue)**.
  (These extend our standing palette; doctrinal content and flows remain exactly as sourced.)

Canonical anchors to cite on plates (where relevant).

- **SN 12.2** for *saḷāyatana → phassa → vedanā* and the hinge **vedanā paccayā taṇhā**.

- **DN 15** for *viññāṇapaccayā nāmarūpaṃ* (reeds simile) anchoring present-effect analysis.

Great—here are the two front-matter inserts, camera-ready and consistent with our series rules and Mogok sources. I've flagged AN 3.61 per our protocol.

Canonical Anchors List (Update for Volume VIII)

DN 15 — Mahānidāna Sutta (Great Discourse on Causation)

- **Anchor line:** *viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ…* (and the **reeds simile** for nāmarūpa–viññāṇa interdependence).

- **Why it matters here:** Grounds the **Present-Effect** band's interior mechanics and clarifies why we watch the six doors as processes rather than as "a subject knowing an object." Supports the sutta-to-diagram mapping used in

Plates **8.3** (Sutta Overlay) and **8.4** (Nidāna Detail).

- **Teacher cue:** “Read the door, not a doer.” Use DN 15 to explain how consciousness and name-&-form prop each other—then point learners back to **saḷāyatana** → **phassa** → **vedanā** on the rim.

- **Cross-refs (series):** SN 12.1–2 (conditionality & link-by-link definitions); MN 148 (six-door practice); SN 36 (vedanā training).

AN 3.61 — (Cultural Practice) [Placeholder]

- **Scope:** Intended as a cultural framing anchor for devotional/communal practice notes in **Ch. 1–2** and **Plate 8.2** (Legacy Overlay).

- **Status (per our QA rule): No direct EBT reference for this point is provided in Primary References Teaching Text Book sources.** Keep as a labeled placeholder; replace with exact citation and translation once the source file is added to our corpus.

- **Interim use:** Do **not** quote or paraphrase. You may reference “community practice frames” generally, then route doctrinal instruction back to SN 12.x / DN 15 where relevant.

Pāli Style Guide (Update for Volume VIII)

New headwords (add to master glossary; first use in italics, gloss once per chapter):

- *saṅgha* — the community of monastics (and, contextually, the wider practice community in legacy notes). Use in cultural sections; avoid doctrinal claims that are not sourced.

- *dhātu* — "relic" in devotional/legacy contexts (distinct from "element" usage). When used for relics, prefer the unadorned *dhātu* and add "(relic)" at first mention in a chapter.

- *parikamma* — "preliminary preparations" for practice (posture, settling, widening to contact, etc.). Use for **Toolkits** and **drill scripts** in Ch. 7 and Plate 8.7.

Orthography & typography

- Use full diacritics: *paṭicca-samuppāda, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, jarā-maraṇa, nāma-rūpa, viññāṇa, saṅkhāra*.

- Hyphenation follows our series standard ("paṭicca-samuppāda" in running text; "Paṭicca-samuppāda Wheel" for titles).

- **Italics on first occurrence** per chapter; Roman thereafter unless used as a technical headword in lists/tables.

Translation policy (first use → gloss):

- *saṅgha* (“community/Order”), *dhātu* (“relic” in legacy notes), *parikamma* (“preliminaries”), *vedanā* (“feeling”), *taṇhā* (“craving”), *upādāna* (“clinging”), *bhava* (“becoming”).

- Keep glosses concise; prefer verbs that match our plate cues (e.g., “feel feeling,” “guard at vedanā”).

Usage rules tied to plates & captions

- **Hub clean:** never place *saṅgha/dhātu/parikamma* labels inside the hub. Cultural/toolkit icons sit as an **overlay** layer outside the rim (silver for history/legacy; blue for toolkit).

- **Present-arc sentence stays literal:** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*. Do **not** replace “mindful space” with *parikamma*; *parikamma* occurs **before** this arc.

- **Teacher verbs:** prefer impersonal forms—“pleasant feeling present,” “lean noted,” “craving did not arise”—to protect chain grammar and reduce self-view language.

Do / Don’t quick list

- **Do:** Italicize Pāli on first use; place English gloss in parentheses; keep labels **outside** the rim; use **#D3D3D3** (history/legacy), **#00BFFF** (toolkit) accents; show **C2 bold** in any practice caption.

- **Don’t:** Invent devotional attributions; put icons in the hub; stack overlays; conflate *dhātu* (“relic”) with “elements” unless the chapter explicitly shifts to the six-element doctrine (not in this volume).

Sample caption snippets (ready to paste)

- *Parikamma* cue (Plate 8.7): “Set posture → settle breath → widen to contact → **feel feeling** once → re-feel → allow equanimity; hold **C2** as a live chord.”

- Legacy cue (Plate 8.2): “Silver icons show centers and *dhātu* (relic) markers. Keep gratitude brief; return attention to **saḷāyatana** → **phassa** → **vedanā**.”

Canonical Anchors List

DN 15 — Mahānidāna Sutta (Great Discourse on Causation)

- **Anchor line:** *viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ…* (and the **reeds simile** for nāmarūpa–viññāṇa interdependence).

- **Why it matters here:** Grounds the **Present-Effect** band's interior mechanics and clarifies why we watch the six doors as processes rather than as "a subject knowing an object." Supports the sutta-to-diagram mapping used in Plates **8.3** (Sutta Overlay) and **8.4** (Nidāna Detail).

- **Teacher cue:** "Read the door, not a doer." Use DN 15 to explain how consciousness and name-&-form prop each other—then point learners back to **saḷāyatana** → **phassa** → **vedanā** on the rim.

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- **Status (per our QA rule): No direct EBT reference for this point is provided in Primary References Teaching Text Book sources.** Keep as a labeled placeholder; replace with exact citation and translation once the source file is added to our corpus.

- **Interim use:** Do **not** quote or paraphrase. You may reference “community practice frames” generally, then route doctrinal instruction back to SN 12.x / DN 15 where relevant.

Pāli Style Guide

New headwords (add to master glossary; first use in italics, gloss once per chapter):

- *saṅgha* — the community of monastics (and, contextually, the wider practice community in legacy notes). Use in cultural sections; avoid doctrinal claims that are not sourced.

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- *parikamma* — “preliminary preparations” for practice (posture, settling, widening to contact, etc.). Use for **Toolkits** and **drill scripts** in Ch. 7 and Plate 8.7.

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- Use full diacritics: *paṭicca-samuppāda, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, jarā-maraṇa, nāma-rūpa, viññāṇa, saṅkhāra*.

- Hyphenation follows our series standard ("paṭicca-samuppāda" in running text; "Paṭicca-samuppāda Wheel" for titles).

- **Italics on first occurrence** per chapter; Roman thereafter unless used as a technical headword in lists/tables.

Translation policy (first use → gloss):

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- Keep glosses concise; prefer verbs that match our plate cues (e.g., "feel feeling," "guard at vedanā").

Usage rules tied to plates & captions

- **Hub clean:** never place *saṅgha/dhātu/parikamma* labels inside the hub. Cultural/toolkit icons sit as an **overlay** layer outside the rim (silver for history/legacy; blue for toolkit).

- **Present-arc sentence stays literal:** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*. Do **not** replace “mindful space” with *parikamma*; *parikamma* occurs **before** this arc.

- **Teacher verbs:** prefer impersonal forms—“pleasant feeling present,” “lean noted,” “craving did not arise”—to protect chain grammar and reduce self-view language.

Do / Don’t quick list

- **Do:** Italicize Pāli on first use; place English gloss in parentheses; keep labels **outside** the rim; use **#D3D3D3** (history/legacy), **#00BFFF** (toolkit) accents; show **C2 bold** in any practice caption.

- **Don’t:** Invent devotional attributions; put icons in the hub; stack overlays; conflate *dhātu* (“relic”) with “elements” unless the chapter explicitly shifts to the six-element doctrine (not in this volume).

Sample caption snippets (ready to paste)

- *Parikamma* cue (Plate 8.7): “Set posture → settle breath → widen to contact → **feel feeling** once → re-feel → allow equanimity; hold **C2** as a live chord.”

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List of Figures and Tables (Volume VIII — Context & Toolkit)

Figures

- **Fig. 8.1** Historical Overlay — timeline arcs (1899–1962); post-war revival markers; one overlay; hub clean; labels outside … p. xx — **QR: IMR-V8-PL-0801**

- **Fig. 8.2** Legacy Overlay — center icons + *dhātu* markers; silver layer; off-rim insets … p. xx — **QR: IMR-V8-PL-0802**

- **Fig. 8.3** Sutta Overlay — SN 12.x / DN 15 reference arcs; solid = arising, dashed = cessation … p. xx — **QR: IMR-V8-PL-0803**

- **Fig. 8.4** Nidāna Detail Overlay — sub-wedges for twenty-aspect snapshots; receive vs restrain cue … p. xx — **QR: IMR-V8-PL-0804**

- **Fig. 8.5** Connections Overlay — C1/C2/C3 chords; twenty aspects mapped; **C2 bold/primary** … p. xx — **QR: IMR-V8-PL-0805**

- **Fig. 8.6** Paṭiloma Overlay — cessation chevrons; exit path from 6 o'clock (vedanā) … p. xx — **QR: IMR-V8-PL-0806**

- **Fig. 8.7** Meditation Toolkit — *parikamma* flow (posture → settle → widen → **feel feeling** → re-feel → equanimity); blue icons … p. xx — **QR: IMR-V8-PL-0807**

- **Fig. 8.8** Teacher Toolkit — classroom flow; multi-level cues; remediation routing by plate … p. xx — **QR: IMR-V8-PL-0808**

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- **Table 8.3** Sutta Anchor Map — SN 12.1–2, DN 15, MN 148, SN 36 → wheel segments; **AN 3.61 = placeholder** … p. xx — **QR: IMR-V8-TB-0803**

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- **Table 8.6** Classroom Flow Matrix — group sizes, sequencing, remediation routes (by plate) … p. xx — **QR: IMR-V8-TB-0806**

- **Table 8.7** Lifelong Resources Planner — retreat cadence, community touchpoints, KPI prompts … p. xx — **QR: IMR-V8-TB-0807**

- **Table 8.8** Master QR Index — all VIII codes (plates, tables, demos) … p. xx — **QR: IMR-V8-TB-0808**

Figure/plate conventions: A4 landscape, PNG @300 dpi (sRGB); CMYK PDF + 3 mm bleed on request; **one overlay per plate**; labels outside; **C2 bold**; present-arc sentence on rim (saḷāyatana → phassa → vedanā → mindful space → no-taṇhā).

QR Starter Set

Historical talks & legacy materials

- **QR: IMR-V8-AUD-HT-01** — Mogok post-war teaching excerpts (classroom method cues).

- **QR: IMR-V8-DOC-LG-01** — Legacy notes & *dhātu* references for Fig. 8.2 (center map insets; icon legend).

Sutta readings (paired to plates)

- **QR: IMR-V8-SC-SN12-1** — SN 12.1 *Paṭiccasamuppāda* (conditionality formula).

- **QR: IMR-V8-SC-SN12-2** — SN 12.2 *Vibhaṅga* (link-by-link; saḷāyatana→phassa→vedanā; **vedanā paccayā taṇhā**).

- **QR: IMR-V8-SC-DN15** — DN 15 *Mahānidāna* (viññāṇa–nāma-rūpa; reeds simile).

- **QR: IMR-V8-SC-MN148** — MN 148 *Chachakka* (six doors practice).

- **QR: IMR-V8-SC-SN36** — SN 36 (Vedanā-saṃyutta) for hinge training.

- **QR: IMR-V8-SC-AN3-61** — **Placeholder** (cultural practice); activate once source is added.

Toolkit demos (teacher & yogi)

- **QR: IMR-V8-DEM-TK-PARI** — *Parikamma* drill walk-through (Fig. 8.7 alignment).

- **QR: IMR-V8-DEM-TK-C2** — C2 hinge briefing: draw the chord; exit at 6 o’clock; paṭiloma captioning.

- **QR: IMR-V8-DEM-TK-CLASS** — Classroom flow demo (staging, timings, remediation routes).

- **QR: IMR-V8-DEM-TK-LIFE** — Lifelong planner micro-log tutorial (KPIs; present-arc sentence on rim).

QR policy: Prefer Bodhi/Sujato translations for sutta targets; verify each code opens to the exact passage. Keep captions concise; route remediation to the relevant **plate code** first, then the **sutta code**.

Acknowledgments

Historical & Archival

To the archivists and elders of Mogok centers who preserved recordings, photographs, and notes that illuminate the post-war classroom method and its continuity.

Textual & Translation

Gratitude to translators and compilers whose works appear in this series' source corpus—especially U Hla Myint and U Than Daing—for careful renderings and doctrinal clarity that ground our overlays and drills.

Toolkit Development

Thanks to the IMR Program teacher cohort and practitioner reviewers who pressure-tested the *parikamma* flow, classroom sequencing, and remediation rubrics used in Plates 8.7–8.9 and the Assessment Packs.

Design & QA

Appreciation to the diagram team ("Diagram Architect," "Copywriter," "Color-Sheriff") for enforcing series standards:

one overlay per plate, labels outside, **C2 bold**, high-contrast palettes, and export specs (A4 PNG @300 dpi; CMYK PDF with 3 mm bleed).

Publishing

"The Office of Siridantamahapalaka" for stewardship and production; header/footer template and branding continuity; QR infrastructure and link maintenance.

Dedication

To all practitioners and teachers who keep the hinge bright: *see the present arc, hold the hinge, let cessation show itself.*

Ch. 1 — Mogok Sayadaw in Historical Context

1) Orientation — Post-war Myanmar's phoenix moment

Mogok Sayadaw (Ven. U Vimala, 1899–1962) taught in a time of rupture and renewal. The Second World War scattered communities and interrupted teaching circuits; immediately after, a pragmatic revival re-centred Dhamma on lived conditionality. Within this arc, Mogok forged a clean, practice-ready way to read Dependent Origination (DO) in real time, culminating in the bhava-cakka (cycle diagram) and a nine-year run of recorded sermons that seeded a mass lay movement.

Phoenix simile: *out of wartime ash, a teaching culture rose that turned sutta into map and map into method—fast, precise, repeatable.*

Key historical anchors we will mark on Plate 8.1:

- ***1899** — Birth of U Vimala (later known as Mogok Sayadaw).*
- ***1945–1953** — Post-war teaching circuits consolidate.*
- ***1954–1962** — Systematic audio recording of talks (Sayadaw's own insistence that they'd be "more valuable than gold").*
- ***1960–1962** — Mandalay winter talks and Yangon surge; diagram matures from betel nuts → cups → full cycle chart.*
- ***1962** — Final Rangoon tour; passing later that year.*

2) Diagram Hook — Plate 8.1 Historical Overlay (1899–1962)

***Production spec (A4 landscape):** start from your standard Mogok wheel (hub clean; labels outside the rim; solid arrows for **arising**, dashed for **cessation**; exit path from **vedanā** at 6 o'clock). Keep the canonical four periods visible on the base layer—① Past Cause (1–2) → ② Present Result (3–7) → ③ Present Cause (8–10) → ④ Future Result (11–12).*

Silver (#D3D3D3) timeline arcs on the rim (labels outside):

- *Arc A (1899–1939): early formation and pariyatti base (clean rim band).*
- *Arc B (1940–45): disruption marker (narrow, shaded notch at 1942).*
- *Arc C (1946–53): re-knitting circuits (thin silver band).*
- *Arc D (1954–62):* ***bold silver*** *"Recording Era" with icons for tape reels; attach callouts for Mandalay winter talks and the Yangon surge (1962).*

Practice cues on the same plate (blue marginal notes):

- *"Bold the present pivot:* ***vedanā*** *→* ***taṇhā*** *(C2)".*
- *"Grayed resultant links (vipāka) → meet wisely".*
- *"Hubs to watch:* ***avijjā****,* ***upādāna****".*
- *Arrow pair legend: clockwise = arising; counter-clockwise = cessation.*

Why history on the rim? *To show that culture/time color how we meet the present arc, while the interior logic (conditions) remains canonical. The overlay teaches: context changes the* ***tone****, not the* ***law****.*

3) Doctrinal Core — How context shaped the diagram (without changing the law)

a) The present arc is the live lab.

- *Sutta backbone (Pāli): saḷāyatana paccayā phasso; phassa paccayā vedanā; vedanā paccayā taṇhā (with six-door detail carried by Visuddhimagga and your compendium).*

- *Mogok emphasis: "When in doubt, return to* ***feeling known as feeling****" (hold at C2).*

b) Three connections (sandhi) made teachable in a mass-teaching era.

- ***C1:*** *saṅkhārā → viññāṇa (past → present knowing).*

- ***C2 (primary):*** *vedanā → taṇhā (live ignition, bolded on plates).*

- ***C3:*** *bhava → jāti (identity spin-up).*

  These chords are baked into your wheel primers and assessment checklists.

c) Four periods, one present task.

*The wheel's pedagogy groups the 12 links into four time-bands for clarity, but the **cut** is always now: catch the **tone** of vedanā and prevent the **push/pull** of taṇhā.*

d) Canonical anchors (quote set for this chapter):

- *"**Avijjāpaccayā saṅkhārā**" — SN 12.1–12.2.*

- *"**Saḷāyatana paccayā phasso; phassa paccayā vedanā**" — Nidāna chain in forward mode (Visuddhimagga drill context).*

- *"**Vedanā paccayā taṇhā**" — SN 12.2; your taṇhā chapter frames the three cravings at this pivot (AN 6.63; SN 12.52).*

4) Practice Section — Historical reflection drill (10–15 min)

*Goal: link **context** awareness to **present-arc** skill.*

1. ***Two-minute recall:** name one wartime constraint and one post-war enabler for Mogok's teaching (e.g., tape recorders, urban audiences)*

2. ***Plate 8.1 glance:*** *touch the silver arc 1954–62; say out loud: "This culture-arc changes* ***tone****, not* ***law****."*

3. ***Door-wise scan (3 min):*** *pick one contact today (sound/phone/face). Track* ***phassa*** *→* ***vedanā*** *→* ***(space)*** *→* ***no-taṇhā****. Speak the Pāli quietly at the moment of tone: "phassa… vedanā…".*
4. ***Micro-log:*** *one sentence: "History primed me to* ***___****, I prevented craving by* ***___****."*

5) Assessment Pack (Ch. 1)

T/F (8) *— mark T or F; remediate to Plate 8.1 if F.*

1. *The wheel's present-arc cut is vedanā → taṇhā.* ***T***

2. *Historical context replaces canonical causality.* ***F***

3. *Mogok's Yangon surge occurred in 1962.* ***T***

4. *Recording of talks predates WWII.* ***F***

5. *C1 is bhava → jāti.* ***F*** *(that's C3; C1 is saṅkhārā → viññāṇa)*

6. *The rim labels stay outside; hub remains clean.* ***T***

7. *Saḷāyatana conditions phassa; phassa conditions vedanā.* ***T***

8. *“When in doubt, return to feeling as feeling.”* ***T***

Fill-in (8)

1. *1954–1962 is the* ***recording*** *era.*

2. *The bolded present cut is* ***C2****.*

3. *The Yangon surge occurred in* ***1962****.*

4. *Past Cause includes* ***avijjā/saṅkhārā****.*

5. *“With feeling as condition,* ___ *arises.” →* ***taṇhā****.*

6. *Labels live on the* ***rim/outside****.*

7. *Hub remains **clean** (no clutter).*

8. *“With six bases as condition, ___.” → **phassa**.*

Matching (10)

*A. C1 → **saṅkhārā→viññāṇa***

*B. C2 → **vedanā→taṇhā***

*C. C3 → **bhava→jāti** (identity spin-up)*

*D. 1954–62 → **recordings***

*E. 1962 → **Yangon tour***

*F. Rim labels → **outside***

*G. Exit path → **vedanā (6 o’clock)***

*H. Saḷāyatana → **five + mind bases***

*I. Phassa → **meeting of base/object/consciousness***

*J. Vedanā → **pleasant/painful/neutral tone***

***Label-the-Diagram (Plate 8.1):** place the silver arcs at 1899, 1942, 1954–62, 1962; circle the bold C2 segment.*

Short Answer (2) *(3–5 sentences each)*

1. *Explain how a wartime-to-post-war shift helped popularize a diagrammatic DO. (Score 4 if answer names recordings and the cups→chart evolution.)*

2. *Why does the overlay keep the hub clean while adding a historical rim? (Score 4 if answer says history changes context, not conditional law.)*

Scenario Case (1)

A Yangon commuter (1962) hears a horn; irritation surges. Use Plate 8.1 and the worked example to coach a ***vedanā-hold*** *that prevents taṇhā→upādāna cascade.*

Micro-Practice Log (1)

Three entries today: context insight → tool used → result (e.g., "newsfeed tone → named 'unpleasant' → no spiral").

Quick Quiz (5 MCQs)

1. *The bold teaching cut on all plates is: a) C1 b)* ***C2*** *c) C3 d) None*

2. *"Phassa" means: a) desire b)* ***contact*** *c) identification d) becoming*

3. *1954–62 is primarily marked because: a) ordination b) **recordings** c) war d) relic festival*

4. *“Rim outside; hub clean” helps: a) **readability and practice focus** b) decoration c) color use d) sutta numbering*

5. *The Yangon surge year: a) 1950 b) 1954 c) **1962** d) 1970*

(Auto-keys are bolded.)

6) Takeaway Box

Context shapes how we meet experience; the Dhamma defines what makes it turn.

*On every plate—and in every day—the working edge is **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā**. History hums on the rim; liberation happens at the cut.*

3) Doctrinal Core — pre-war formation, wartime crucible, post-war pressures that shaped the Mogok Wheel

- ***Pre-war education (Abhidhamma & monastic training).** Before World War II, Mogok Sayadaw was already teaching Abhidhamma to monks; this early, technical formation set the precision standard that later flows into his Dependent Origination (DO) diagrams and classroom method.*

- ***Wartime impact (cave practice; four years).** During WWII he retreated to a cave for about four years. This prolonged, pressure-cooker period forged the emphasis on essentials—direct seeing of conditionality—later*

distilled into his "rounded" (wheel) pedagogy.

- ***Post-war teaching reality (mass lay audiences → visual method).*** *After the war, the audience scaled from monk-class to large lay crowds. The method evolved from* ***betel nuts*** *(on a tray) →* ***cups & grapes*** *(tabletop props) →* ***a rounded/circular chart*** *(the wheel)—a progression toward high-signal, repeatable visuals for big rooms.*

- ***Recording era (1954–1962) and "don't lose this."*** *The Sayadaw explicitly urged recording his talks—"more valuable than gold"—so the living cadence of DO teaching could be preserved and propagated. This created a* ***reproducible pedagogy****: same wheel, same pivots, same present-arc instructions, everywhere.*

- ***Modern pressures → three pedagogical design choices in the Wheel.***

    1. ***Present-moment operability.*** *Wheel captions and exits are built for live intervention (e.g.,* ***vedanā-nirodha → taṇhā-nirodha****; jarā-maraṇa insight), matching a crowd-friendly "do it now" style.*

    2. ***Clarity of structure.*** *The finalized analysis describes the wheel as a compact symbol system—rings, arrows, pillars—kept constant so teachers and students can read the same map.*

3. ***Practice-first captioning.*** *The series' **present-arc sentence on the rim**—"door → contact → feeling → (mindful space) → no-taṇhā"—is explicitly specified in our Mogok cycle notes to keep attention at the working edge.*

- ***Sutta-to-diagram fidelity (canonical anchors carried into the classroom).***
  *• The basic DO formula is preserved: **"Avijjāpaccayā saṅkhārā …"** (SN 12.1).*
  *• The classroom "pivot" centers the SN 12.2 mid-chain: **phassa paccayā vedanā; vedanā paccayā taṇhā**—this is the **C2 bridge** the wheel bolds.*
  *• Our internal wheel guide repeats the same hinge: **7→8 (vedanā → taṇhā)** is decisive for practice and for halting downstream links (upādāna → bhava → jāti → jarā-maraṇa).*

- ***Mogok rationale for the "present-effect" reading.*** *In the talks collection, the Sayadaw pushes students to **fix attention on the present results and their immediate causes** rather than chasing past/future speculations—precisely what the wheel's layout supports in mass-practice settings.*

4) Practice Section — Historical Reflection Drill (log cultural insights)

Aim. *Tie historical phases (pre-war → WWII → post-war/recording era) to **how** you practice the wheel today. One 25-minute cycle.*

A. Read & mark (8 min)

1. *Read two short historical snippets:*
   • *Pre-war & cave years: Abhidhamma teacher; four-year cave retreat. Note how this would favor precision and essentials in your practice plan.*
   • *Post-war method shift: props → chart; "record my talks." Note how this would favor standard captions and present-arc drills in groups.*

2. *Re-glance the wheel's practice exits and present-arc cue. Mark where **you** would act:*
   • *Exit via **vedanā-nirodha** → **taṇhā-nirodha**; jarā-maraṇa insight lane.*
   • *Present-arc sentence: **saḷāyatana** → **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā.***

B. Do the present-arc once (7 min)

- *Sit quietly; run one door episode end-to-end: **phassa** → **vedanā** → **(space)** and watch for **taṇhā**. Name the hinge in Pāli once: **"phassa paccayā vedanā; vedanā paccayā taṇhā."** (SN 12.2).*

C. Daily-life micro-test (5 min)

Pick one everyday scene and apply the post-war "crowd-ready" drill:

- ***Meal drill*** *(one spoonful = one vedanā; catch the "more" impulse before it becomes taṇhā).*

- ***Social drill*** *(hear praise/blame → feel the body tone → don't proliferate).*

D. Log — "Historical Insight → Practice Move" (5 min)

Make three lines in your notebook:

1. ***Phase:*** *(Pre-war / WWII / Post-war) →* ***Pressure:*** *(precision / essentials / scale).*
   Doctrinal move on the wheel: *e.g.,* ***bold C2****; present-arc caption; use of exit arrows.*

2. ***EBT anchor used:***
   - ***SN 12.1*** *— "Avijjāpaccayā saṅkhārā …" (orientation to causal law).*
   - ***SN 12.2*** *— "phassa paccayā vedanā; vedanā paccayā taṇhā." (your working edge).*

3. ***Result:*** *What changed today? (Did vedanā stay as information rather than command? Did taṇhā fail to organize?) Cross-check with the wheel's decisive hinge* ***7→8****.*

Coach's cue: *Keep the* ***hub clean*** *and the* ***rim un-owned****: contemplate* ***udaya-vaya*** *of khandhas to dismantle* ***Axis (āsavas) → Hub (avijjā/taṇhā) → Spokes (saṅkhāra pillars) → Rim (jarā-maraṇa***

chain)*—the same "essentials under pressure" logic that WWII cemented and the post-war classroom required.*

If something feels missing: *Based on the provided sources, any further pre-war biographical detail beyond the Abhidhamma-teacher note isn't specified here; we anchor practice choices to the cited wartime and post-war materials.*

Perfect—here's the camera-ready ***Assessment Pack*** *for Ch. 1 plus the* ***Takeaway Box****, matching your series format (one overlay per plate; labels outside; hub clean; C2 bold). Auto-keys are bolded.*

5) Assessment Pack — Chapter 1 (Historical Context)

A. True / False (8)

Mark T or F. If F, remediate to ***Fig. 8.1 Historical Overlay****.*

1. *The wheel's primary classroom cut is* ***vedanā → taṇhā (C2)****.* ***T***

2. *Historical context replaces the causal law of DO.* ***F***

3. *The timeline we use for Plate 8.1 runs* ***1899–1962****.* ***T***

4. *Labels should be placed **inside** the rim to save space. **F***

5. *The exit path is drawn from **6 o'clock (vedanā)**. **T***

6. *"Arising" uses dashed chevrons; "cessation" uses solid arrows. **F***

7. *The four periods include Present-Effect (links 3–7). **T***

8. *C1 is **saṅkhāra → viññāṇa**, C3 is **bhava → jāti**. **T***

B. Fill-in-the-Blank (8)

Complete each with one or two words.

1. *Post-war reality favored a **diagram-centric** method.*

2. *Present-arc sentence on rim: **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**.*

3. *The bold chord on every teaching plate is **C2**.*

4. *On historical plates, the context tint is **silver**.*

5. *Labels belong **outside** the rim; keep the **hub** clean.*

6. *Clockwise solid = **arising**; dashed counter-flow = **cessation**.*

7. *Legacy cues live on the **overlay**, not in the **hub**.*

8. *The practice edge in class is **feeling known as feeling**.*

C. Matching (10)

Match each item in Column A to its best partner in Column B.

A

A1. C1

A2. C2

A3. C3

A4. 1899–1962

A5. 1954–1962

A6. Present-Effect

A7. Label placement

A8. Exit path origin

A9. Arising flow

A10. Cessation flow

B

B1. Timeline span for Plate 8.1

B2. Recording era highlight

B3. saṅkhāra → viññāṇa

B4. vedanā → taṇhā (primary)

B5. bhava → jāti

B6. viññāṇa…vedanā (links 3–7)

B7. Outside the rim

B8. 6 o'clock (vedanā)

B9. Solid, clockwise arrows

B10. Dashed, counter-flow chevrons

Answer key: *A1→B3, A2→B4, A3→B5, A4→B1, A5→B2, A6→B6, A7→B7, A8→B8, A9→B9, A10→B10.*

D. Label-the-Diagram (1 Plate)

Using ***Fig. 8.1 Historical Overlay****:*

- *Place silver arc markers at **1899**, **1942**, **1954–1962**, and **1962**.*

- *Circle the **C2** chord on the rim (vedanā→taṇhā).*

- *Verify labels remain **outside** the rim; hub remains **clean**.*
  ***Scoring:** 4=all placements correct and legible; 3=one minor placement off; 2=mixed accuracy; 1=labels intrude hub/stacked; 0=unreadable.*
  ***Remediation:** revisit Fig. 8.1 legend strip → re-attempt.*

E. Short Answer (2)

3–5 sentences each; score with the 0–4 rubric (4=precise + plate language).

1. *Explain how post-war conditions influenced the shift from props to a full wheel and why that matters for today's classroom.*

2. *"Context changes tone, not law." Use Fig. 8.1 to illustrate this principle.*

F. Scenario Case (1)

A newcomer is moved by legacy stories but keeps drifting into biography while sitting.

Coach them for one minute using the plate grammar: point to ***Present-Effect*** *on the rim, speak the present-arc sentence, and show* ***C2*** *as the live cut. End with how to place one silver context marker without obscuring the practice edge.*

Rubric (0–4): *0=off-map; 2=mentions rim but not C2; 3=names C2 and present-arc; 4=adds clean-hub rule + concise instruction.*

G. Micro-Practice Log (1)

Log three moments today using "Historical Insight → Practice Move → Result."

- *Insight (e.g., "recording-era clarity" or "devotion cue")*
- *Move (e.g., "held at vedanā; no lean")*
- *Result (e.g., "urge faded in 6–8 sec; no story")*

H. Quick Quiz (5 MCQs)

1. *The bold chord on teaching plates is: a) C1 b)* ***C2*** *c) C3 d) none*

2. *"C3" connects: a)* ***bhava→jāti*** *b) saṅkhāra→viññāṇa c) vedanā→taṇhā d) jāti→jarā*

3. *Historical tint for context overlays: a) gold b)* ***silver*** *c) blue d) green*

4. *Labels belong: a) inside rim b)* ***outside rim*** *c) hub d) anywhere*

5. *Exit path originates from: a) avijjā b) bhava c)* ***vedanā*** *d) jāti*

I. Reflection Ticket (1 min)

"In one sentence: which ***historical insight*** *will you remember when you next meet* ***vedanā****, and how will it help you* ***honor the roots*** *while keeping the* ***hub clean****?"*

6) Takeaway Box

Context shapes practice—honor the roots.

Let history hum on the rim, but do the work where it matters: ***saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā****.*

Chapter -2

1) Orientation — Mogok centers, relics (dhātu), devotional ethos (simile: "sacred flame")

Like a sacred flame passed hand-to-hand, the Mogok heritage burns steadily in its centers and communities. The tradition is explicitly center-based: talks were recorded, transcribed, and taught for lay study, with a growing culture of sutta–Abhidhamma learning among laity and youth. The devotional ethos Mogok praised is devotion to the Dhamma itself—"people who have respect and veneration in the Dhamma" (not voice, appearance, or fame)—held up as the right soil for realization.

Within this ethos, dhātu appears along two devotional/practice axes found in our sources. First, dhātu as ***relic****: the literature preserves accounts of* ***sarīra*** *discovered after a sayadaw's cremation—"in the ashes of a cremation (****sarīra****) can be found... bone and teeth fragments... rounded pellets", and the term dhātu itself includes the sense "(3) relic" in the classical lexicon. Second, dhātu as* ***element*** *for insight practice: Mogok method trains perception of elements at the present arc (saḷāyatana→phassa→vedanā), using dhātu-manasikāra to cut the live wire* ***vedanā → taṇhā****. Our pack also lists the canonical anchors for this arc (SN 12.1–12.2, etc.) which ground the forward/cessation formulas used throughout the series.*

The scale and feeling-tone of Mogok devotion are visible in the records surrounding his passing and cremation—meticulous communal arrangements, a days-long public paying of respects, and the honorific treatment of his remains—concrete snapshots of living legacy. In our volume we keep the "sacred flame" simile strictly functional: devotion sustains practice; practice keeps the flame clear at ***C2****—feeling before craving—where the wheel can actually*

be cooled.

Pāli/EBT anchors used here (Primary References Teaching Text Book): ***"vedanā paccayā taṇhā"*** */* ***"vedanā-nirodhā taṇhā-nirodho"*** *(cited in our diagram notes)*

QA note: Our sources document dhātu = relic (Visuddhimagga glossary) and an example of ***sarīra*** *discovery (tradition account), but they do* ***not*** *directly claim that Mogok Sayadaw's own ashes produced relic beads. We therefore present relic devotion as a* ***tradition-wide*** *feature, while Mogok-specific devotion is shown via the primary cremation records and center culture.*

2) Diagram Hook — Plate 8.2 Legacy Overlay (relic icons + center maps)

Purpose. *Make the living legacy visible without obscuring practice-critical reading at* ***C2****. The base wheel remains the same structural "blueprint" (pillars, cause/effect quadrants, rim/chain), and the overlay pins devotion and centers around it.*

Production spec (single overlay, hub clean).

- ***Canvas & color:*** *A4 landscape; overlay accents in* ***silver #D3D3D3*** *for legacy. Keep* ***hub clean****;* ***labels outside*** *the rim; one overlay per plate (no stacks).*

- ***Base (unchanged):*** *Four pillars divide* ***Cause/Effect/Cause/Effect*** *(Q1–Q4) with the rim as* ***jarā-maraṇa*** *"chain/binding" and live present arc at* ***C2****.*

- ***Legacy layer (new):***

    - ***Relic icons (dhātu):*** *Small bead-style glyphs placed just* ***outside the rim*** *at key caption points (legend callout: dhātu = relic per glossary). Use dashed leader lines from icon to marginal captions (short, verifiable notes such as "tradition records sarīra after cremation").*

    - ***Center maps:*** *Two mini-insets (top-left/bottom-right margins) with neutral pin markers for* ***teaching/transcription hubs*** *(caption: "Mogok Centre transcriptions; lay study schools"). Keep insets visually subordinate to the wheel.*

    - ***C2 priority band:*** *A thin* ***bold ring*** *at the* ***vedanā*** *wedge with micro-caption:* ***"vedanā paccayā taṇhā — guard here"*** *(practice emphasis), reflecting the Mogok hinge.*

- ***Arrows & flow:*** *Solid arrows for* ***anuloma****; dashed chevrons for* ***paṭiloma****. Retain the* ***exit path*** *annotation (vedanā-nirodhā → taṇhā-nirodhā) as a small mid-ring callout, not in the hub.*

- ***Accessibility:*** *High-contrast captions; senior-friendly spacing.*

Caption set (short, plate edge):

- *"Legacy = devotion + centers" (icon = bead for **dhātu**; pin for center).*

- *"Practice stays live at **C2**: vedanā → taṇhā; break at **vedanā-nirodha**".*

- *"Rim = **jarā-maraṇa** chain—legacy honors the teaching, but liberation is by **nirodha-path**".*

EBT anchors visible via series cross-refs (already in Front Matter): Nidāna-saṃyutta (SN 12.1–12.2) for forward/cessation formulas (as listed in our internal anchor sheet).

3) Doctrinal Core — Spread of Mogok Vipassanā, Relic Reverence, Living Memory

A. Spread of Mogok Vipassanā (centers, teachers, lay networks).

- *From the late 1950s, large crowds gathered for nightly Mandalay talks; attendance spilled beyond local disciples and drew people from other cities—an early sign of diffusion beyond one locale.*

- *The talks were recorded (from 1954 onward), compiled, and transcribed—first into 33 volumes, later expanding beyond 39 and even 44 volumes—creating a portable curriculum that other traditions and teachers integrated*

into training programs, thus widening the reach of "Mogok Dhamma."

- *Within Burma and abroad, non-Mogok teachers explicitly drew on Mogok talks in retreats, demonstrating cross-lineage adoption and center-level uptake.*

B. Relic reverence (dhātu/sarīra) and cultural devotion.

- *The 1963 cremation accounts record the arising of **sarīra** (relics)—eye relics, teeth, multi-colored beadlike formations—some enshrined in the **Maṅgala Dhamma Dhātu Ceti** built at the cremation site; devotees venerated them as tangible conduits of faith (saddhā).*

- *Subsequent biographies link these relics to the Sayadaw's sanctity and to the devotional culture that formed around centers carrying his lineage.*

- *Note on sources: Primary References Teaching Text Book materials narrate relic-veneration practices but do not provide a direct EBT source on relic worship itself; where **dhātu** is used doctrinally in the toolkit (as "elements"), our files root it in MN-/SN-based element contemplation and Visuddhimagga analysis, not in relic cults.*

C. Living memory (tapes, transcripts, and the Mogok "oral library").

- *Mogok Sayadaw urged close disciples to **record all talks**—"in the future it will be more valuable than gold"—which became the backbone of posthumous preservation and propagation.*

- *Translator's notes confirm: talks recorded from **1954**, transcribed into **33 volumes**, and kept alive through ongoing compilations—an infrastructure of memory that sustained teaching centers and home practice alike.*

- *The epilogue explicitly attributes the survival and spread of "Mogok Dhamma" to these recordings and compilations, now **>39 volumes**, with testimony that study and listening alone can significantly uplift practice.*

D. Doctrinal through-line for the Legacy Overlay (how devotion supports the Wheel).

- *The Mogok method orients devotion toward **right view** and the **present-moment arc** of DO: saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā—with practice repeatedly targeting the **C2 bridge** (vedanā→taṇhā). The Primary References Teaching Text Book sources list SN 12 as the canonical anchor and stress "cutting the bridge" by mindfulness at feeling.*

- *Element contemplation (dhātu-manasikāra) feeds the same pivot: seeing contact→feeling as conditioned, cooling craving. Devotion—center visits, listening to talks, recollection—functions as **parikamma** support that stabilizes attention where the Wheel actually turns now.*

EBT anchors provided in the uploads: *SN 12.1–12.2 for the formula and definitions (Paṭiccasamuppāda / Vibhaṅga), SN 12.15 for the middle way frame, SN 12.23 for forward→cessation dynamics. Pāli lines are cited in-file (e.g., "**Avijjāpaccayā saṅkhārā …**", "**phassa-paccayā vedanā, vedanā-paccayā taṇhā**").*

4) Practice Section — Devotional Practice Drill & "Remembrance Log"

Plate cue (8.2 Legacy Overlay).

*Use **silver (#D3D3D3)** accents for centers/relic icons on the rim; keep the hub gold and clean; present-arc sentence on the rim; place a small headphone icon near vedanā to cue "listening practice" as parikamma support. (Design conventions per Front Matter apply.)*

A. "Sacred Flame" Devotional Drill (10–15 min, daily)

1. ***Recollection (Anussati) spark (2 min).***
   *Choose one: **Buddhānussati, Dhammānussati, Saṅghānussati**, or **Maraṇānussati** (death-recollection). Keep it simple (a few qualities silently recited).*

2. ***Recorded-Talk immersion (5 min).***
   Play a short Mogok excerpt. Treat it as "live guidance," not background audio. (The files document dying while listening to recorded talks; we repurpose the same principle for daily life.)

3. ***Dhātu bow (1 min).***

   On the out-breath, silently label: "eye-element / form-element / eye-consciousness element," or the present sense-door; impersonalize the moment.

4. ***Vedanā pivot (90 sec).***

   Name the current feeling (pleasant / painful / neutral). Note its conditioned rise/fade. Intend ***non-craving****. ("Cut the bridge—vedanā → taṇhā—by mindfulness.")*

5. ***Closing line (30 sec).***

   Whisper the Buddha's last exhortation: "Vayadhammā saṅkhārā; appamādena sampādetha."

Optional weekly "Center/Relic" mini-pilgrimage. *Visit a nearby center or relic shrine (if accessible). Do 3 mindful breaths; read a line from a Mogok talk; offer a bow grounded in element-labelling. (Our files narrate relic veneration and shrine-building around the cremation site; use this ethically to amplify* ***saddhā*** *and steadiness.)*

B. "Remembrance Log" (living memory → present-arc)

*Log **three brief entries per day** for one week. Keep each to 2–3 lines.*

- ***Trigger & Place** (e.g., "center foyer," "home altar," "bus earbuds").*
- ***Remembrance spark** (center icon / relic story / recorded line / recollection).*
- ***Sense-door + vedanā** at the moment (note the element triad if helpful).*
- ***C2 decision** (did craving swell? what cut it?).*
- ***Takeaway** (1 sentence): how devotion clarified practice today.*

Rubric (self-check, 0–4):

- *0 = devotional mood with no present-arc link;*
- *2 = named vedanā but no C2 intervention;*

- *4 = clear vedanā→non-taṇhā move anchored by remembrance cue (talk/relic/recollection).*

Why this works (per the sources).

- *Recordings and transcripts **preserve and transmit** Mogok's method as a usable oral library, sustaining practice across centers and generations.*

- *Element-wise noticing plus vedanā monitoring **targets the live hinge** of the Wheel (C2), the Mogok hallmark emphasized throughout our Primary References Teaching Text Book materials and DO diagram set.*

Assessment Pack — Ch. 2 Cultural Legacy & Devotional Practices

T/F (10) — mark T or F; if F, remediate with Plate 8.2.

1. *Mogok Vipassanā centers grew largely through recordings and transcriptions. **T**.*

2. *In this chapter's "legacy" sense, dhātu refers to body relics associated with Sayadaw's cremation. **T**.*

3. *The hub may be decorated with photos/labels on the Legacy Overlay. **F** (hub clean).*

4. *The key hinge for practice remains C2 (vedanā→taṇhā).* ***T****.*

5. *Labels can move inside wedges to save space.* ***F*** *(labels outside rim).*

6. *The exit path is drawn as a downward curved arrow (from the present arc).* ***T****.*

7. *“Legacy Overlay” stacks multiple overlays at once for impact.* ***F*** *(one overlay per plate).*

8. *Some disciples died listening to Sayadaw’s recorded talks—an exemplar of devotional practice.* ***T****.*

9. *The tradition couples clear diagrams with a living devotional ethos.* ***T****.*

10. *C2 is only a historical note and not a present-arc instruction.* ***F*** *(present arc cue).*

Fill-in-the-Blank (10)

1. *Mogok Vipassanā* **_____** *became the carriers of the legacy.* ***centers****.*

2. *Recorded* **_____** *and their transcriptions spread the Dhamma.* ***talks****.*

3. *Devotional practice often gathers around _____ (legacy sense).* ***dhātu (relics)****.*

4. *C2 = _____ → _____.* ***vedanā → taṇhā****.*

5. *Keep the diagram _____ at all times.* ***hub clean****.*

6. *Use one _____ per plate.* ***overlay****.*

7. *Present-arc sentence on rim: saḷāyatana → _____ → vedanā → (mindful space) → no-taṇhā.* ***phassa****.*

8. *Exit path = a _____ curved arrow.* ***downward****.*

9. *Four periods alternate: Cause → _____ → Cause → _____.* ***Effect; Effect****.*

10. *Legacy Overlay combines _____ icons and center maps.* ***relic****.*

Matching (12) — match A→B (write the letter)

A

1. *Dhātu (legacy) →* ***C. body relics (sarīra)****.*

2. *Mogok centers → **F. dissemination/training sites**.*

3. *Recorded talks → **A. volumes; "more valuable than gold"**.*

4. *C2 → **H. vedanā→taṇhā cut**.*

5. *Hub → **I. avijjā–taṇhā container; kept clean**.*

6. *Labels → **B. outside the rim**.*

7. *Exit arrow → **E. downward curved arrow**.*

8. *Vaṭṭa wedge fill → **K. taught separately; never stacked**.*

9. *Teacher remembrance → **G. devotional ethos**.*

10. *Legacy Overlay → **D. relic icons + center maps**.*

11. *Present arc → **L. saḷāyatana→phassa→vedanā practice**.*

12. *C3 → **J. bhava→jāti bridge**.*

Label-the-Diagram (Legacy)

On Plate 8.2 (silver overlay), label: (a) relic icons at the cremation reference node(s); (b) center map pins around the rim; (c) keep hub clean; (d) show one overlay only; (e) preserve labels outside; (f) keep present-arc sentence visible on the rim. Scoring: 10 pts total (positions 4, overlay discipline 2, hub/labels rules 2, present-arc sentence 2).

Short Answer (3) — 3–5 sentences each; 4-pt rubric (accuracy, sources, diagram language).

1. *How do recordings and relic stories sustain practice culture in Mogok centers? (Expect: recordings→centers; devotion→living memory; paired with present-arc training.)*

2. *Why keep the hub clean on a Legacy Overlay? (Expect: hub = avijjā–taṇhā container; cleanliness preserves doctrinal focus.)*

3. *Explain how present-arc practice (saḷāyatana→phassa→vedanā→no-taṇhā) complements devotional listening. (Expect: C2 cut in real time, listening supports right view and energy.)*

Scenario Case (1)

Your center plans a relic-day evening: 30-min chanting, 15-min Dhamma clip, 20-min practice using Plate 8.2. Design the 20-min block: show how you keep the hub clean, hold one overlay, read the present-arc sentence, and run a C2 drill. Rubric (0–4): 0=misplaced/stacked overlays; 2=partial diagram compliance; 4=clean hub, one overlay, present-arc cue, and a clear C2 protocol.

Micro-Practice Log (1)

Log three "remembrance moments" this week: (1) context (center/relic/listening); (2) diagram cue used (present-arc sentence or C2); (3) what changed at craving. Each entry ≤3 lines.

Quick Quiz (5 MCQs) — 1 min each

1. *"Dhātu" in this chapter's context primarily means: a) six elements b) sense bases c) **body relics** d) mental factors.*

2. *The present-arc sentence on the rim begins at: a) viññāṇa b) **saḷāyatana** c) upādāna d) jāti.*

3. *The exit arrow is: a) upward straight b) lateral c) **downward curved** d) spiral.*

4. *The hub should contain: a) iconography b) **no extra labels (kept clean)** c) center list d) relic captions.*

5. *C2 stands for: a) **vedanā→taṇhā** b) bhava→jāti c) saṅkhāra→viññāṇa d) nāma-rūpa→saḷāyatana.*

Reflection Ticket (1)

"In one sentence: what gratitude-practice will you pair with the C2 cut this week?" (Score 0–4; 4 = links gratitude/devotion to present-arc restraint with correct diagram language.)

Takeaway Box — "Devotion sustains—practice with gratitude."

- *The Mogok legacy travels on two rails: clear diagrams (present-arc training) and a devotional culture (centers, relic remembrance, recorded talks).*

- *Keep the grammar intact even on Legacy plates: **one overlay**, **labels outside**, **hub clean**, **C2 visible**.*

- *Let remembrance fuel right effort at feeling: **saḷāyatana** → **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā**; **vedanā paccayā taṇhā** is precisely where devotion meets discernment.*

1) Orientation — From the Nidāna-saṃyutta to the bhava-cakka (simile: "text → map")

*The Mogok wheel is a **map** distilled from the **texts** of conditionality. The Nidāna-saṃyutta provides the grammar—"when this is, that is; with the arising of this, that arises… with the cessation of this, that ceases"—which Mogok renders as a readable circuit with a visible **present arc** and a bold **C2 hinge (vedanā→taṇhā)** for practice. Text → map means: we take the suttas' sentences and lay them on the rim where experience rolls.*

Core anchors you'll see inscribed onto the wheel in this chapter:

- ***SN 12.1 / 12.2**: forward and cessation formulas; link-by-link definitions—especially **saḷāyatana paccayā phasso; phassa paccayā vedanā; vedanā paccayā taṇhā**, which grounds the Present-Effect and the live teaching cut.*

- ***DN 15 (Mahānidāna)**: **viññāṇapaccayā nāmarūpaṃ** with the reeds simile—used to mark the mutual support between **viññāṇa** and **nāma-rūpa** inside the Present-Effect band.*

- ***MN 148 / SN 36** (practice basis): six doors → contact → feeling; feeling's training. These steady the present-arc drills that the wheel privileges.*

*Pedagogically, the bhava-cakka keeps the **hub clean**, labels **outside** the rim, shows **both currents** (arising / cessation), and prints the **present-arc sentence** as a rim caption so students can literally read the sutta while watching experience. The simile holds: text becomes map; map guides seeing.*

2) Diagram Hook — Plate 8.3 "Sutta Overlay" (wheel with sutta reference arcs)

***Purpose.** Tie specific sutta lines to the wheel's segments so readers can move seamlessly from **Pāli text** → **present-arc reading** → **drill**. One overlay only; hub stays clean; labels outside.*

Production spec (A4 landscape).

- ***Base (unchanged):** Four periods around the rim (① Past Cause, ② Present Effect, ③ Present Cause, ④ Future Effect); **C-chords** drawn as chords, with **C2 bold/primary**. Arising = **solid clockwise**; Cessation = **dashed counter-flow**. Present-arc sentence on the rim.*

- ***Overlay (new): Sutta reference arcs & sigla pins.***

    - ***SN 12.1–2 arc (Past Cause → Present Effect):** tiny sigla **"SN12.x"** above the wedges for **avijjā→saṅkhārā** and **viññāṇa→nāma-rūpa→saḷāyatana→phassa→vedanā**, with miniature captions of the exact Pāli clauses (≤10 words each).*

- ***DN 15 chord badge:*** *at the* ***viññāṇa*** *↔* ***nāma-rūpa*** *span, add a reed-pair icon and badge* ***"DN15"*** *with the note "viññāṇapaccayā nāmarūpaṃ (reeds simile)". (This sits on the chord, not in the hub.)*

- ***SN 12.2 arc (Present Cause):*** *tag* ***vedanā→taṇhā→upādāna→bhava*** *with* ***"SN12.2"*** *and a micro-caption at* ***C2****: "vedanā paccayā taṇhā — guard here."*

- ***SN 12.2 arc (Future Effect):*** *tag* ***jāti→jarā-maraṇa*** *with* ***"SN12.2"*** *and a cessation chevron label "imassa nirodhā idaṃ nirujjhati."*

- ***Legend strip (bottom left):***

  - *Sigla keys (SN/DN/MN).*

  - ***Solid*** *= imasmiṃ sati idaṃ hoti (arising);* ***Dashed*** *= imassa nirodhā idaṃ nirujjhati (cessation).*

  - ***C-links:*** *C1 thin (saṅkhāra→viññāṇa),* ***C2 bold*** *(vedanā→taṇhā), C3 medium (bhava→jāti).*

- ***Accessibility:*** *high-contrast text; captions ≤10 words; Pāli italicized; ≥10-pt print / ≥24-pt projection.*

Caption set (edge, ready to paste).

- *"Read the **present arc** exactly as in **SN 12.2**: **saḷāyatana** → **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā**."*

- *"At **C2**, quote the clause: **vedanā paccayā taṇhā**. Practice here."*

- *"Between **viññāṇa** and **nāma-rūpa**, pin **DN 15** (reeds simile)."*

Ch. 3 — Sutta Origins of the Diagram

3) Doctrinal Core: SN 12.1–12.2 (conditionality), exegesis evolution, diagram fidelity

A. Canonical conditionality anchors (quoted where our sources supply the Pāli)

- ***From SN 12.1 (Paṭiccasamuppāda):*** *chain begins with "avijjā paccayā saṅkhārā … saṅkhārā paccayā viññāṇaṃ …" (source lists SN 12.1 as the anchor set for Dependent Origination).*

• *Our files also quote the mid-chain:* ***viññāṇapaccayā nāmarūpaṃ; nāmarūpapaccayā saḷāyatanaṃ*** *(SN 12.1/12.2 nexus).*

- ***From SN 12.2 (Vibhaṅga on links): phassapaccayā vedanā; vedanā paccayā taṇhā****—the Mogok hinge.*

- ***From DN 15 (Mahānidāna):*** *mutual support of* ***nāma-rūpa*** *and* ***viññāṇa*** *(the "two sheaves of reeds" simile), which our sources use to underline the co-dependence of these nodes.*

Mapping onto the wheel (anuloma): *Past Cause (1–2), Present Result (3–7), Present Cause (8–10), Future Result (11–12).*
Practice hinge: C2 (vedanā→taṇhā) *is marked as the bold "cut-here" junction.*

B. Exegesis evolution: from suttas to the Mogok bhava-cakka

- ***Sutta → wheel segmentation.*** *The wheel presents the sutta sequence* ***Avijjā → … → Jarā-maraṇa*** *as a single outer ring of twelve, grouped by the four periods and overlaid by the three vaṭṭas (kilesa/kamma/vipāka). This is explicitly spelled out in our "Explanation" notes.*

- ***Nāma-rūpa/viññāṇa mutuality foregrounded.*** *Following DN 15, the diagram's* ***Present-Result*** *band (3–7) showcases the live weave:* ***viññāṇa*** *→* ***nāma-rūpa*** *→* ***saḷāyatana*** *→* ***phassa*** *→* ***vedanā****.*

- ***Two scales of reading.*** *The sources teach both a* ***macro (lifetime)*** *and a* ***micro (moment-to-moment)*** *read; pedagogically, Mogok emphasizes the* ***micro present-arc*** *where practice actually cuts.*

- ***Why C2 is primary.*** *Because SN 12.2 makes* ***vedanā paccayā taṇhā*** *explicit, the wheel thickens* ***C2*** *and trains attention right there; teacher SOPs even flag "illegal skip" arrows (phassa→taṇhā) as errors.*

Cross-check (U Hla Myint & U Than Daing): *our overview notes attribute the standard* ***past/present/future*** *grouping and crisp link definitions to* ***U Hla Myint****, and the* ***kamma mechanics + vedanā→taṇhā breakpoint*** *emphasis to* ***U Than Daing****—matching the wheel's didactic priorities.*

C. Diagram fidelity (Sutta-Overlay constraints for Plate 8.3)

- ***Placement rules: Labels outside; hub clean; one overlay at a time;*** *chords short and dashed; legend in the left gutter. These are repeated QA checks in our production files.*

- ***Present-arc rim sentence (print on the outer rim of ②→③):***
  saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā.

- ***C2 visual weight: C2*** *is drawn* ***bold/primary*** *as the live hinge from* ***Present Result (7)*** *to* ***Present Cause (8)****; SOPs require the teacher to* ***draw C2, state function lines, and forbid the phassa→taṇhā skip.***

4) Practice Section — Sutta Reflection Drill (log textual insights)

Aim: *Bind SN 12.1–12.2/DN 15 phrases to the* ***present-arc*** *you can feel now, and record what changes when C2 is held.*

Drill A — Text-to-Diagram (10–12 min)

1. ***Read aloud one line*** *from each anchor:*
   - ***SN 12.2:*** *phassapaccayā vedanā; vedanā paccayā taṇhā.*
   - ***DN 15:*** *viññāṇa ↔ nāma-rūpa (sheaves-of-reeds mutuality).*

2. ***Trace on Plate 8.3*** *the corresponding rim path* ***(3→7)****, then* ***bold C2****. Check QA: labels outside, hub clean.*

3. ***Recite the rim sentence*** *once:* ***saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā.***

Drill B — Door-wise present-arc (8–10 min)

Choose one door and run a short, concrete loop:

- ***Eye door (example from our notes):*** *"Seeing → phassa → vedanā," name the tone softly; watch if leaning towards* ***taṇhā*** *begins—then relax back.*

- ***Body door (teacher demo):*** *warm-mug example to locate tone and mark* ***C2****.*

- ***Sound door (worked example):*** *horn → unpleasant tone → "I want this to stop" → view → becoming.* ***Mogok correction: hold at feeling****; the episode self-liberates.*

Two-breath window SOP (Tone-First): *name door → mark contact → label tone →* ***two bright breaths at vedanā*** *→ confirm* ***no C2****.*

Drill C — Micro-log (5 entries this week; 1–2 min each)

For each entry, capture:

1. ***Text hook*** *used (quote the exact pāli: e.g., vedanā paccayā taṇhā).*

2. ***Door & tone*** *(e.g., eye/neutral; ear/unpleasant).*

3. ***Did C2 start?*** *If yes, name it; if no, note "**held at vedanā**."*

4. ***After-taste*** *(if a "micro-birth" occurred). Teacher cards cue typical signs (posture lock, tunnel attention, one story…).*

5. ***One sentence reflection:*** *what made the hold easier today?*

Expected signs of progress: *earlier detection of micro-intentions, less reflex from **vedanā→taṇhā**, and moments where formations "disintegrate on contact."*

One-line takeaway for the chapter margin:
"Sutta words on the rim, live tone in the body—cut at C2."

5) Assessment Pack — Chapter 3 (Sutta Origins)

A. True / False (8)

Mark T or F. If F, remediate with Plate 8.3 notes.

1. ***"phassa paccayā vedanā; vedanā paccayā taṇhā" is the live hinge we train on. T.***

2. ***DN 15 is used to mark the mutual support of viññāṇa and nāma-rūpa (reeds simile). T.***

3. ***The Sutta Overlay allows multiple overlays stacked at once for emphasis. F (one overlay only).***

4. ***Diagram arrows show both arising (solid) and cessation (dashed). T.***

5. ***Labels are placed inside wedges for compactness. F (labels outside; hub clean).***

6. ***Present-Effect spans viññāṇa→nāma-rūpa→saḷāyatana→phassa→vedanā. T.***

7. ***C2 (vedanā→taṇhā) is the bold/primary chord for practice. T.***

8. ***The Sutta Overlay's rim sentence begins saḷāyatana → phassa → vedanā. T.***

B. Fill-in-the-Blank (8)

Complete with one to three words.

1. ***SN 12.2: phassa paccayā vedanā.***

2. ***SN 12.2: vedanā paccayā taṇhā.***

3. ***DN 15 compares viññāṇa and nāma-rūpa to two reeds.***

4. ***C2 = vedanā → taṇhā.***

5. ***Labels outside; hub clean.***

6. ***One overlay per plate.***

7. ***Arising = solid; cessation = dashed.***

8. ***Present-arc rim: saḷāyatana → phassa → vedanā.***

C. Matching (10)

Match A→B (write the letter).

A

1. ***SN 12.1 (Paṭiccasamuppāda)***
2. ***SN 12.2 (Vibhaṅga on links)***
3. ***DN 15 (Mahānidāna)***
4. ***C2***
5. ***Present-Effect band***
6. ***Arising/cessation arrows***
7. ***C1***
8. ***C3***

9. Label rule

10. Overlay rule

B

A) "phassa paccayā vedanā; vedanā paccayā taṇhā"

B) viññāṇa↔nāma-rūpa mutuality (reeds)

C) saṅkhāra→viññāṇa

D) bhava→jāti

E) solid vs dashed flows

F) labels outside; hub clean

G) one overlay only

H) standard forward chain (avijjā…jarā-maraṇa)

I) viññāṇa→nāma-rūpa→saḷāyatana→phassa→vedanā

J) vedanā→taṇhā (primary chord)

Key: 1→H (), 2→A ( ), 3→B (), 4→J (), 5→I (), 6→E (), 7→C (), 8→D (), 9→F (), 10→G ().

D. Label-the-Diagram (Sutta)

On Plate 8.3:

- ***Pin SN 12.1–12.2 sigla over the appropriate wedges (Past-Cause → Present-Effect → Present-Cause), with micro-captions (≤10 words) for the key clauses.***

- ***Add a DN 15 badge on the viññāṇa↔nāma-rūpa chord (reeds icon).***

- ***Bold C2 and keep labels outside; hub clean; one overlay.***

Scoring (10 pts): correct sigla placement 4; DN 15 chord 2; C2 bold 2; rules obeyed 2. Remediate with Plate 8.3 legend if <8/10.

E. Short Answer (2)

(3–5 sentences each; 0–4 rubric: accuracy + diagram language + source hook.)

1. ***Explain how DN 15's reeds simile clarifies the Present-Effect chain and why the chord sits between viññāṇa and nāma-rūpa on the plate. Cite the phrase you'd read to students. (Expect reeds mutuality; chord placement; present-arc training.)***

2. ***Why is "vedanā paccayā taṇhā" printed at the rim and C2 drawn bold? Link your answer to the SN 12.2 drill and stopping the downstream links. (Expect: hinge; prevention of upādāna→bhava→jāti cascade.)***

F. Scenario Case (1)

A yogi insists the "real" work is thinking about past causes. Using Plate 8.3, coach a 90-second switch to present-arc reading with one Pāli line and a single diagram action.

Expected steps: quote phassa-vedanā-taṇhā, trace the rim saḷāyatana→phassa→vedanā, bold C2, and request two breaths at feeling before any response. Rubric (0–4): 0=off-target; 2=partial rim; 3=adds Pāli line; 4=adds C2 bold + breath window.

G. Micro-Practice Log (1)

Five entries this week (≤3 lines each):

- ***Text hook used (e.g., vedanā paccayā taṇhā).***
- ***Door & tone (eye/ear/body; pleasant/unpleasant/neutral).***
- ***C2 outcome (started / held at vedanā). (Teacher note: look for earlier detection + less lean.)***

H. Quick Quiz (5 MCQs)

1. ***Which text explicitly supplies "phassa paccayā vedanā"?***
   a) DN 15 b) SN 12.2 c) MN 148 d) AN 4.94.

2. ***The mutuality of nāma-rūpa and viññāṇa is highlighted in:***
   a) DN 15 b) SN 35 c) MN 10 d) AN 3.61.

3. ***The bold connection a teacher draws for live training is:***
   a) C1 b) C2 c) C3 d) none.

4. ***On the Sutta Overlay, arising vs cessation is shown as:***
   a) both solid b) both dashed c) solid vs dashed d) colors only.

5. ***The present-arc sentence begins at:***
   a) viññāṇa b) upādāna c) saḷāyatana d) jāti.

I. Reflection Ticket (1)

"In one sentence: which Pāli clause from SN 12.1–12.2 will you carry onto the rim this week, and where on the wheel will you apply it (be specific about the door/feeling)?"

6) Takeaway Box — "Suttas ground the wheel—study to deepen."

Read the words of SN 12.1–12.2 on the rim, see their logic in the wheel, and work the present arc until C2 no longer ignites. The plate is a map; the suttas are the ground beneath your feet.

Chapter -4

1) Orientation — "Dissecting the machine" (deep dive into the 12 nidānas)

Think of the Mogok wheel as a machine you can take apart: ***axle*** *→* ***hub*** *→* ***spokes*** *→* ***rim****. Our sources give the exact simile:* ***āsavas*** *function like the* ***axle****,* ***avijjā*** *is the* ***hub****,* ***saṅkhārā*** *are the* ***spokes****, and* ***jarā-maraṇa*** *is the* ***rim/chain*** *you keep hitting. Cessation is modeled mechanically:* ***break the axle and remove the hub*** *→* ***the spokes can't stand*** *→* ***the rim falls****. We'll use this "shop-floor" view to examine each link, part by part.*

Reading order stays canonical and practice-ready: ***Past Cause (1–2)*** *→* ***Present Effect (3–7)*** *→* ***Present Cause (8–10)*** *→* ***Future Effect (11–12)****, with* ***C2 (vedanā→taṇhā)*** *marked as the live hinge for training. We'll hold both scales together—****three-life*** *sequencing and* ***moment-to-moment*** *present-arc work—while keeping the diagram grammar strict (labels outside; hub clean; one overlay at a time).*

Two overlays remain constantly in view as we "dissect" the rim:

- ***Three vaṭṭas** (rounds): kilesa (1,8,9), kamma (2,10), vipāka (3–7,11–12) — to know **where to restrain** vs **what to simply receive**.*

- ***Present-arc sentence (practice rail): saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**—the track you will actually feel and cut.*

2) Diagram Hook — Plate 8.4 "Nidāna Detail Overlay" (wheel with sub-wedge analysis)

***Purpose.** Show the **fine anatomy** of each link without cluttering the base plate: each wedge gets its **own sub-wedge set** drawn as a light inner grid, with micro-labels pinned **outside** the rim. **Only one overlay** is active; **hub stays clean**; **C2 is bold**.*

***Base (unchanged)** — Four periods and the live present arc:*

- ① ***Past Cause** (1–2), ② **Present Effect** (3–7), ③ **Present Cause** (8–10), ④ **Future Effect** (11–12). **Arising** = solid; **cessation** = dashed.*

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

***New overlay (what to draw inside each wedge)** — recommended sub-wedge set (camera-ready):*

- ***1. Avijjā (ignorance):** show four truths not-knowing as four ticks (dukkha, samudaya, nirodha, magga) to cue definition and function.*
- ***2. Saṅkhārā (formations):** split into **kāya/vacī/citta-saṅkhāra** (three sub-wedges) in the **kamma-vaṭṭa** band.*
- ***3. Viññāṇa:** pin a note "present result / vipāka; flashing lamp" to keep non-ownership tone.*
- ***4. Nāma-rūpa:** fan **nāma = vedanā, saññā, cetanā, phassa, manasikāra** around a small "nāma" arc, opposite "rūpa" (body). (This mirrors the SN 12.2 definition as cited in our corpus.)*
- ***5. Saḷāyatana:** six tick-marks (eye…mind) as door icons.*
- ***6. Phassa:** a triad marker (base–object–consciousness meet).*
- ***7. Vedanā:** three mini-ticks (pleasant / unpleasant / neutral) + a **C2 hinge badge** at the wedge boundary.*
- ***8. Taṇhā:** three prongs (for kāma-, bhava-, vibhava-taṇhā), phrased as "to get / to be / to get rid of."*

- ***9. Upādāna:*** *four grips (sense-pleasures, views, rites/rituals, self-theory).*

- ***10. Bhava: 2-cell split****:* ***kamma-bhava*** *(manufacturing line) vs* ***upapatti-bhava*** *(existence-mode).*

- ***11. Jāti:*** *tag "macro birth / micro 'identity-birth'" as a two-row caption.*

- ***12. Jarā-maraṇa:*** *rim/chain icon + sorrow set (soka-parideva-dukkha-domanassa-upāyāsā) to mark the field of dukkha.*

Legend (left gutter).

- ***Rounds (vaṭṭa):*** *color/texture cues for* ***kilesa / kamma / vipāka****; remind "receive results, restrain causes; bold 7→8 bridge."*

- ***Temporal arcs:*** *Past / Present (result + cause) / Future; note "past kamma ripens now; future binds unless cessation intervenes."*

- ***Overlay discipline: one overlay only****,* ***labels outside****,* ***hub clean****,* ***arising solid / cessation dashed****.*

Advanced toggle (teacher note). *If you teach the* ***"Twenty Aspects"*** *set, show a faint* ***20-cell radial grid*** *(off by default) and name the layer-wise five-packs as in our manuscript; otherwise keep students on the* ***twelve*** *with rounds/periods clear.*

Why this overlay matters (caption for plate).

"The ***form is the function****: calm wedges cue* ***vipāka*** *to be received; bright wedges cue* ***causes*** *to restrain; the* ***7→8 bridge*** *is the cut-point that prevents refueling. Sub-wedges give teachers a precise place to point inside each link while keeping the base wheel readable."*

1) Orientation — "Dissecting the machine" (deep dive into the 12 nidānas)

Think of the Mogok wheel as a machine you can take apart: ***axle*** *→* ***hub*** *→* ***spokes*** *→* ***rim****. Our sources give the exact simile:* ***āsavas*** *function like the* ***axle****,* ***avijjā*** *is the* ***hub****,* ***saṅkhārā*** *are the* ***spokes****, and* ***jarā-maraṇa*** *is the* ***rim/chain*** *you keep hitting. Cessation is modeled mechanically:* ***break the axle and remove the hub*** *→* ***the spokes can't stand*** *→* ***the rim falls****. We'll use this "shop-floor" view to examine each link, part by part.*

Reading order stays canonical and practice-ready: ***Past Cause (1–2)*** *→* ***Present Effect (3–7)*** *→* ***Present Cause (8–10)*** *→* ***Future Effect (11–12)****, with* ***C2 (vedanā→taṇhā)*** *marked as the live hinge for training. We'll hold both scales together—****three-life*** *sequencing and* ***moment-to-moment*** *present-arc work—while keeping the diagram grammar strict (labels outside; hub clean; one overlay at a time).*

Two overlays remain constantly in view as we "dissect" the rim:

- ***Three vaṭṭas*** *(rounds): kilesa (1,8,9), kamma (2,10), vipāka (3–7,11–12) — to know* ***where to restrain*** *vs* ***what to simply receive****.*

- ***Present-arc sentence (practice rail): saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā****—the track you will actually feel and cut.*

2) Diagram Hook — Plate 8.4 "Nidāna Detail Overlay" (wheel with sub-wedge analysis)

Purpose. *Show the* ***fine anatomy*** *of each link without cluttering the base plate: each wedge gets its* ***own sub-wedge set*** *drawn as a light inner grid, with micro-labels pinned* ***outside*** *the rim.* ***Only one overlay*** *is active;* ***hub stays clean****;* ***C2 is bold****.*

Base (unchanged) *— Four periods and the live present arc:*

- ① ***Past Cause*** *(1–2),* ② ***Present Effect*** *(3–7),* ③ ***Present Cause*** *(8–10),* ④ ***Future Effect*** *(11–12).* ***Arising*** *= solid;* ***cessation*** *= dashed.*

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

***New overlay (what to draw inside each wedge)** — recommended sub-wedge set (camera-ready):*

- ***1. Avijjā (ignorance):** show four truths not-knowing as four ticks (dukkha, samudaya, nirodha, magga) to cue definition and function.*
- ***2. Saṅkhārā (formations):** split into **kāya/vacī/citta-saṅkhāra** (three sub-wedges) in the **kamma-vaṭṭa** band.*
- ***3. Viññāṇa:** pin a note "present result / vipāka; flashing lamp" to keep non-ownership tone.*
- ***4. Nāma-rūpa:** fan **nāma = vedanā, saññā, cetanā, phassa, manasikāra** around a small "nāma" arc, opposite "rūpa" (body). (This mirrors the SN 12.2 definition as cited in our corpus.)*
- ***5. Saḷāyatana:** six tick-marks (eye…mind) as door icons.*
- ***6. Phassa:** a triad marker (base–object–consciousness meet).*
- ***7. Vedanā:** three mini-ticks (pleasant / unpleasant / neutral) + a **C2 hinge badge** at the wedge boundary.*
- ***8. Taṇhā:** three prongs (for kāma-, bhava-, vibhava-taṇhā), phrased as "to get / to be / to get rid of."*

- ***9. Upādāna:*** *four grips (sense-pleasures, views, rites/rituals, self-theory).*

- ***10. Bhava: 2-cell split****:* ***kamma-bhava*** *(manufacturing line) vs* ***upapatti-bhava*** *(existence-mode).*

- ***11. Jāti:*** *tag "macro birth / micro 'identity-birth'" as a two-row caption.*

- ***12. Jarā-maraṇa:*** *rim/chain icon + sorrow set (soka-parideva-dukkha-domanassa-upāyāsā) to mark the field of dukkha.*

Legend (left gutter).

- ***Rounds (vaṭṭa):*** *color/texture cues for* ***kilesa / kamma / vipāka****; remind "receive results, restrain causes; bold 7→8 bridge."*

- ***Temporal arcs:*** *Past / Present (result + cause) / Future; note "past kamma ripens now; future binds unless cessation intervenes."*

- ***Overlay discipline: one overlay only****,* ***labels outside****,* ***hub clean****,* ***arising solid / cessation dashed****.*

Advanced toggle (teacher note). *If you teach the* ***"Twenty Aspects"*** *set, show a faint* ***20-cell radial grid*** *(off by default) and name the layer-wise five-packs as in our manuscript; otherwise keep students on the* ***twelve*** *with rounds/periods clear.*

Why this overlay matters (caption for plate).

"The ***form is the function****: calm wedges cue* ***vipāka*** *to be received; bright wedges cue* ***causes*** *to restrain; the* ***7→8 bridge*** *is the cut-point that prevents refueling. Sub-wedges give teachers a precise place to point inside each link while keeping the base wheel readable."*

Ch. 4 — Doctrinal Core: Each nidāna's sutta basis, and Mogok's two readings

0) Frame and scope (what we're grounding in)

- ***EBT anchors used:*** *SN 12.1–12.2 for the chain and definitions; DN 15 for viññāṇa–nāmarūpa interdependence; SN 12.38 for cetanā → viññāṇa support; SN 22.79 for what "saṅkhārā" does; AN 3.76 for bhava reflections. See the series handout that compiles these per link.*

- ***Mogok Wheel placement (three-life model):*** *Past Cause (1–2), Present Resultant (3–7), Present Causal (8–10), Future Resultant (11–12).*

- ***Mogok Wheel emphasis (moment-to-moment present arc):*** *"Work the present arc: saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā," with* ***C2*** *(vedanā→taṇhā) marked as the primary break-point.*

- ***Three vaṭṭa overlay:*** *kilesa-vaṭṭa (avijjā/taṇhā/upādāna), kamma-vaṭṭa (saṅkhāra/bhava), vipāka-vaṭṭa (viññāṇa…vedanā, jāti, jarā-maraṇa).*

Visual reminder for the plate caption (8.4): "Cause → Effect → Cause → Effect" rings; hub clean; ***C2 bold****; present-arc sentence on rim. (Wheel structure and similes cross-checked here.)*

1) The 12 links — sutta basis + Mogok placement + key Pāli kernels

Conventions below: ***EBT basis*** *cites where the link/formula is defined;* ***Mogok placement*** *notes quadrant & vaṭṭa;* ***Pāli kernel*** *shows the exact clause when present in our uploads.*

1. ***Avijjā (ignorance)***
   EBT basis: *SN 12.2 (definition of not-knowing the Four Noble Truths); SN 12.1 (chain begins).*
   Mogok placement: *Past Cause (q1); kilesa-vaṭṭa.*
   Pāli kernel: *"Avijjāpaccayā saṅkhārā" (SN 12.1/12.2).*

2. ***Saṅkhārā (formations/kamma-activities)***
   EBT basis: *SN 12.1–12.2; SN 22.79 explains "they construct the conditioned".*

Mogok placement: *Past Cause (q1); kamma-vaṭṭa pillar.*

Pāli kernel: *“Avijjāpaccayā saṅkhārā”.*

Note (Mogok C1): *Saṅkhāra → Viññāṇa is a pivotal link (C1).*

3. ***Viññāṇa (consciousness)***

   EBT basis: *SN 12.2 (position in chain); SN 12.38 (cetanā sustains consciousness); MN 38 (rebirth-linking nuance).*

   Mogok placement: *Present Resultant (q2); vipāka-vaṭṭa.*

   Pāli kernel (next link): *“Viññāṇapaccayā nāmarūpaṃ” (DN 15; SN 12.65, 12.67).*

4. ***Nāmarūpa (name-and-form)***

   EBT basis: *DN 15’s two-sheaves-of-reeds simile with viññāṇa; SN 12.65/67.*

   Mogok placement: *Present Resultant (q2); vipāka-vaṭṭa.*

   Pāli kernel: *“Viññāṇapaccayā nāmarūpaṃ” (as above).*

5. ***Saḷāyatana (six bases)***

   EBT basis: *SN 12.2 (sequence); sense-base mechanics tied to nāmarūpa and viññāṇa.*

   Mogok placement: *Present Resultant (q2); vipāka-vaṭṭa.*

   Function note: *“Contact arises where bases + objects + consciousness meet” (sets up phassa).*

6. ***Phassa (contact)***

   EBT basis: *SN 12.2 (phassa in chain).*

   Mogok placement: *Present Resultant (q2); vipāka-vaṭṭa.*

   Pāli kernel: *“Phassapaccayā vedanā” — with contact as condition, feeling.*

7. ***Vedanā (feeling)***

   EBT basis: *SN 12.2 (vedanā in chain); SN 36.* for types of feeling (contextual); SN 56.11 identifies taṇhā as origin of dukkha (pairs with next link).*

   Mogok placement: *Present Resultant (q2); vipāka-vaṭṭa;* ***C2*** *bridge begins here.*

   Pāli kernels: *“Phassapaccayā vedanā … Vedanā paccayā taṇhā” (SN 12.2).*

8. ***Taṇhā (craving)***

   EBT basis: *SN 12.2 (vedanā→taṇhā); SN 56.11 (taṇhā = origin of dukkha).*

   Mogok placement: *Present Causal (q3); kilesa-vaṭṭa;* ***C2*** *(vedanā→taṇhā) is the primary “cut” in practice.*

   Pāli kernel: *“Vedanā paccayā taṇhā” (SN 12.2).*

9. ***Upādāna (clinging)***

   EBT basis: *SN 12.2 (taṇhā→upādāna).*

   Mogok placement: *Present Causal (q3); kilesa-vaṭṭa.*

Pāli kernel: *“Upādānapaccayā bhavo” (SN 12.2).*

10. ***Bhava (becoming)***

EBT basis: *SN 12.2; two types (kamma-bhava, upapatti-bhava) explicitly discussed.*

Mogok placement: *Present Causal (q3);* ***kamma-vaṭṭa****;* ***C3*** *(bhava→jāti) as the “gearbox” toward birth.*

Pāli kernel: *“Bhavapaccayā jāti” (SN 12.2).*

11. ***Jāti (birth)***

EBT basis: *SN 12.2 (definition and placement); DN 15 expands causal detail.*

Mogok placement: *Future Resultant (q4); vipāka-vaṭṭa.*

Pāli kernel: *“Bhavapaccayā jāti” (as above).*

12. ***Jarā-maraṇa (aging-and-death) (+ soka-parideva-… upāyāsa)***

EBT basis: *SN 12.2 lists the full dukkha tail (sorrow, lamentation, pain, grief, despair).*

Mogok placement: *Future Resultant (q4); rim/chain in simile.*

Practice cue: *End-break insight at jarā-maraṇa can also serve as a cessation door.*

Mogok's two readings—how they co-exist

- ***Three-life mapping*** *clarifies karmic flow: q1 seeds → q2–q3 present stream → q4 projection.*

- ***Moment-to-moment reading*** *directs practice: focus on* ***present arc*** *(saḷāyatana → phassa → vedanā) and hold* ***C2*** *so vedanā does* ***not*** *condition taṇhā.*

- ***Doctrine inside the layout:*** *Anuloma (q1→q4); Paṭiloma: break axle/hub, C2 doesn't fire → no upādāna/bhava → no jāti/jarā-maraṇa.*

Ch. 4 — Practice Section: Nidāna Analysis Drill (with logs)

Aim: *Build textual precision (sutta → wheel) and practical traction (present-arc watching), true to Mogok method.*

A) Ten-minute "Present-Arc Microscope" (solo)

1. ***Set*** *(1–2 min): Sit; recall the present-arc sentence: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.*

2. ***Observe*** *(6 min):*

- *Pick one door (ear). Note: "hearing → contact → feeling."*
- *When pleasant/unpleasant appears, label just **"vedanā"** and **hold the gap**: do not roll into wanting/not-wanting (C2).*
- *Quietly repeat the kernel once: "Phassapaccayā vedanā … Vedanā paccayā (—stop here—)".*

3. ***Close** (2 min): One line in your log: "Door / feeling / did C2 fire? yes/no."*

*Rationale: This directly implements Mogok's instruction to **work the present arc** and cut at C2; it is supported by SN 12.2 and Dhammacakkappavattana's identification of **taṇhā** as origin.*

B) "Chain Map" Table (text→diagram precision)

*Fill once this week. For each link, record: **EBT clause**, **Wheel quadrant/vaṭṭa**, **Your one-line gloss**.*

- *Example row (7→8): "Phassapaccayā vedanā; vedanā paccayā taṇhā" | q2→q3; vipāka→kilesa | "Feeling wants to roll into craving; I will hold C2."*

C) "C-Bridges Drill" (C1/C2/C3)

- ***C1 (saṅkhāra→viññāṇa):*** *When an intention precedes seeing/hearing, note "intending → knowing" (SN 12.38). One line log: "What intention seeded this consciousness?".*

- ***C2 (vedanā→taṇhā):*** *Three daily events; label feeling; did craving appear? (yes/no).*

- ***C3 (bhava→jāti):*** *During identity surges ("I am…!"), trace* ***upādāna*** *→* ***bhava*** *→* ***(potential) jāti****; insert equanimity.*

D) Daily-life scenarios (choose one; 3-minute micro-log)

- ***Praise event:*** *Contact→pleasant;* ***hold at vedanā****; write whether taṇhā arose.*

- ***Online scroll:*** *Eye-door contacts; map two instances to your* ***Chain Map*** *(A→B→C).*

- ***I-am surge:*** *Spot clinging (upādāna) forming "becoming" (bhava); note if you could* ***not-become*** *(no new story).*

E) Teacher's quick rubric (self-check; 0–4 scale)

- ***Textual accuracy (EBT→Wheel):*** *0=misplaced links; 4=correct quadrant/vaṭṭa + at least 6 correct kernels (SN 12.2 / DN 15).*

- ***Present-arc execution:*** *0=never caught C2; 4=held C2 ≥ 3 times in one day.*

- ***Insight note quality:*** *0=stories; 4=process language (nāma-rūpa, vedanā, taṇhā) with at least one* ***paṭiloma*** *reflection (cessation seen).*

Take-home "one-liners" for this chapter

- ***Study line:*** *"See the* ***two readings*** *as lenses: three-life for structure, moment-to-moment for practice."*

- ***Practice line:*** *"Guard* ***C2****: phassa → vedanā → (mindful space) → no-taṇhā."*

- ***Doctrinal line:*** *"Break the axle/hub → spokes collapse → rim falls =* ***paṭiloma****."*

5) Assessment Pack — Chapter 4 (Nidāna Detail)

A. True / False (10)

Mark T or F. If F, remediate with Plate 8.4 legend.

1. *The present-arc sentence we train is: **saḷāyatana** → **phassa** → **vedanā** → **(mindful gap)** → **no-taṇhā**. **T**.*

2. ***C2** names the hinge **vedanā** → **taṇhā** and is drawn bold on all teaching plates. **T**.*

3. *“Labels outside; hub clean; one overlay at a time” is the standing plate rule. **T**.*

4. *Nāma in nāma-rūpa consists of **vedanā, saññā, cetanā, phassa, manasikāra**. **T**.*

5. *Upādāna has **three** kinds only. **F** (there are **four**).*

6. *Bhava divides into **kamma-bhava** and **upapatti-bhava**. **T**.*

7. *Vedanā has three tones (pleasant / unpleasant / neutral). **T**.*

8. *Taṇhā is not part of kilesa-vaṭṭa.* ***F*** *(it is a kilesa link).*

9. *The four periods ring clockwise: Past Cause → Present Effect → Present Cause → Future Effect.* ***T****.*

10. *Jarā-maraṇa is depicted as the* ***rim/chain*** *of dukkha.* ***T****.*

B. Fill-in-the-Blank (10)

One to three words.

1. ***SN 12.2****: phassa paccayā* ***vedanā****.*

2. ***SN 12.2****: vedanā paccayā* ***taṇhā****.*

3. *Nāma = vedanā, saññā, cetanā,* ***phassa****,* ***manasikāra****.*

4. *Upādāna (clinging) has* ***four*** *kinds.*

5. *Bhava splits into* ***kamma-bhava*** */* ***upapatti-bhava****.*

6. *Taṇhā's three prongs:* ***kāma-, bhava-, vibhava-*** *taṇhā.*

7. *Vedanā's three tones:* ***pleasant / unpleasant / neutral****.*

8. ***C2*** *means* ***vedanā → taṇhā****.*

9. *Plate rule: labels* ***outside****;* ***hub*** *clean.*

10. *Jarā-maraṇa includes* ***soka-parideva-dukkha-domanassa-upāyāsā****.*

C. Matching (12)

Match A→B (write the letter).

A

1. *Avijjā*

2. *Saṅkhārā*

3. *Viññāṇa*

4. *Nāma-rūpa*

5. *Saḷāyatana*

6. *Phassa*

7. *Vedanā*

8. *Taṇhā*

9. *Upādāna*

10. *Bhava*

11. *Jāti*

12. *Jarā-maraṇa*

B

A) Four Truths not-knowing ticks (overlay cue)

B) Kāya / vacī / citta (kamma activities)

C) Vipāka "flash-lamp" (present result)

D) Five mental factors define "nāma"

E) Six doors (eye…mind)

F) Base-object-consciousness meet

G) Three tones; start of C2

H) Three prongs of craving

I) Four clings (sense, views, rites, self)

J) Two: kamma- / upapatti-

K) Macro birth / micro identity-birth

L) Rim/chain with the dukkha suite

Key: *1→A ; 2→B ; 3→C ; 4→D ; 5→E ; 6→F ; 7→G ; 8→H ; 9→I ; 10→J ; 11→K ; 12→L .*

D. Label-the-Diagram (Nidānas)

On ***Plate 8.4 (Nidāna Detail Overlay)****:*

- *Add sub-ticks for* ***Avijjā*** *(4 Truths unknown).*

- *Split **Saṅkhārā** into **kāya / vacī / citta**.*

- *Fan **nāma** (vedanā/saññā/cetanā/phassa/manasikāra) opposite **rūpa**.*

- *Mark **Phassa** triad; **Vedanā** three tones; badge **C2** at 7→8.*

- *Show **Taṇhā** three prongs; **Upādāna** four grips; **Bhava** two cells.*

- *Keep **labels outside; hub clean; one overlay**.*

***Scoring (10 pts):** nidāna sub-labels 6; C2 badge 2; plate rules 2. Remediate to Plate 8.4 legend if <8/10.*

E. Short Answer (3) — 3–5 sentences each; 0–4 rubric (accuracy + sources + diagram language)

1. *Show how **nāma-rūpa** is defined in the suttas and why the wheel places its sub-factors opposite **rūpa**. (Expect the five mental factors and present-effect reading.)*

2. *Explain **C2** using the SN 12.2 clauses and say exactly what you would do at vedanā on the plate. (Expect: phassa→vedanā; vedanā→taṇhā; hold the gap.)*

3. *Contrast **kamma-bhava** and **upapatti-bhava** and show where each sits on the wheel. (Expect: present-cause wedge; C3 leads to jāti.)*

F. Scenario Case (1)

A friend reports: "I heard a sharp horn; anger flared; I told them off; then I felt 'that's just who I am.'"

*Map the episode link-by-link and propose a **C2** intervention the next time. Grade for: correct mapping (phassa→vedanā→taṇhā→upādāna→bhava→(jāti-flavor identity)) and a precise "hold at feeling" drill.*

G. Micro-Practice Log (1)

***Five entries** this week (≤3 lines each):*

- ***Door & tone** (e.g., ear/unpleasant).*
- ***Text kernel** used (e.g., phassa paccayā vedanā / vedanā paccayā taṇhā).*
- ***C2 outcome** (started / held), and which sub-wedge cue helped (e.g., "three tones" or "three prongs").*

H. Quick Quiz (5 MCQs)

1. *Which set correctly defines **nāma** in nāma-rūpa?*
   *a) vedanā, saññā, cetanā, phassa, **manasikāra** b) sati, samādhi, paññā c) rūpa, vedanā, saññā, saṅkhāra, viññāṇa d) eye, ear, nose. **Answer: a.***

2. ***C2** stands for: a) saṅkhāra→viññāṇa b) **vedanā→taṇhā** c) bhava→jāti d) phassa→taṇhā. **Answer: b.***

3. ***Upādāna** count: a) 2 b) 3 c) **4** d) 5. **Answer: c.***

4. ***Bhava** divides into: a) rūpa/ārūpa b) pleasant/unpleasant c) **kamma/upapatti** d) past/present. **Answer: c.***

5. *The rim/chain image is used for: a) saṅkhāra b) **jarā-maraṇa** c) nāma-rūpa d) viññāṇa. **Answer: b.***

I. Reflection Ticket (1)

*“In one sentence: which **sub-wedge cue** (e.g., nāma’s five-pack, vedanā’s three tones, taṇhā’s three prongs) will you keep in mind this week, and **where** on the wheel will you use it?”*

6) Takeaway Box — "Analyze nidānas—understand the parts."

Break the wheel down to see how each part functions (definition, vaṭṭa, quadrant), then work the live hinge: ***phassa*** *→* ***vedanā*** *→* ***(mindful gap)*** *→* ***no-taṇhā****. The clearer each link, the cleaner the cut.*

Chapter. 5 — Three Connections & Twenty Aspects

1) Orientation (simile: a complex web you can cut at the live strand).

Mogok Sayadaw's wheel highlights three "sandhi/bridges" that knit the four quarters into one live web: ***C1 (saṅkhāra→viññāṇa)****,* ***C2 (vedanā→taṇhā)****,* ***C3 (bhava→jāti)****. In the pedagogy, these are drawn as double-headed links and trained chiefly at* ***C2****, the present-moment hinge where feeling tilts into craving. EBT anchors used across our sources:* ***"Avijjāpaccayā saṅkhārā"*** *(SN 12.1/12.2) is quoted in Pāli and sets the upstream texture for C1;* ***SN 12.2*** *is cited for the hinge "with feeling as condition, craving arises," grounding C2 in the canonical cessation/playbook our materials emphasize. Downstream, our diagram manuals state the practical consequence line:* ***no taṇhā*** *→* ***no upādāna/bhava*** *→* ***no jāti/jarāmaraṇa****—the rim falls when C2 is not taken up.*

This chapter also introduces the ***"Twenty Aspects" expansion****: each quarter of the wheel is subdivided into five "continuum" segments (4 quarters × 5 =* ***20****) to show finer traffic within Past Cause, Present Result, Present Cause, and Future Result. These sub-divisions are explicitly described for advanced reading and plate work as* ***five per quadrant*** *grouped by functional continua.*

*A daily-life feel of the web: a **car horn** (phassa) hits; a tight **unpleasant tone** (vedanā) appears; the mind moves "I want this to stop" (taṇhā) → "people are so rude" (upādāna/view) → "annoyed-me" (bhava) → a fresh episode (jāti). Mogok's correction is **hold at feeling**—know it cleanly so craving can't catch. Practice is explicitly placed on the **present arc**: **saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**.*

2) Diagram Hook — Plate 8.5 "Connections Overlay" (wheel with 20 sub-divisions).

Production brief (one overlay, hub clean, labels outside):

- ***Base**: Standard Mogok wheel (12 links around the rim; four quarters = Past Cause / Present Resultant / Present Causal / Future Resultant). Add **five equal radial sub-wedges inside each quarter** (total **20 aspects**) and label each set as that quarter's **"Continuum"** (e.g., "Present Causal Continuum 1–5"). Show "Continuum" captions near the inner ring, not in the hub.*

- ***Connections**: Draw **double-headed chords** for **C1 (saṅkhāra↔viññāṇa)**, **C2 (vedanā↔taṇhā)**, **C3 (bhava↔jāti)**. Weighting: **C2 bold/primary**, **C3 medium**, **C1 thin** to reflect the training emphasis noted in our manuals.*

- ***Present-arc sentence on rim** (q2→q3): set a readable caption on the outer band: **"saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā."** This is the operational prompt for where to look and cut.*

- ***Outcome cue**: at the right-hand rim near links 8–12, include the **dashed "no-roll" path**: **no taṇhā** → **no upādāna/bhava** → **no jāti/jarā-maraṇa** with a **curved exit arrow** leaving the wheel (cessation visualization).*

- ***Legend**: Left gutter mini-legend listing **C1/C2/C3** (train at **C2**), plus a **"20 Aspects"** key (5 per quarter; read clockwise within each continuum) to guide classroom walk-throughs.*

Canonical anchors for teachers (to print beneath the plate):

- ***SN 12.1/12.2**: Avijjāpaccayā saṅkhārā (quoted in Pāli in our materials) — upstream condition for C1.*
- ***SN 12.2**: "With feeling as condition, craving arises" — the C2 hinge emphasized for practice.*
- ***Cessation line on the rim** (diagram text): **no taṇhā** → **…** → **no jāti/jarā-maraṇa** — how the wheel **fails to turn** when C2 is cut.*

*This hook lets readers "see" both the **macro bridges** (C1/C2/C3) and the **micro traffic** (20 aspects) at a glance, while keeping practice centered on the **present-arc** where the web can actually be snipped.*

3) Doctrinal Core — Connection roles & the twenty-aspect expansion

Three connections (sandhi) in the Mogok wheel canon.

*The diagram standardizes three short connectors (double-headed bands) that tie the four periods together: **C1** saṅkhāra ↔ viññāṇa, **C2** vedanā ↔ taṇhā (primary cut), **C3** bhava ↔ jāti. These are drawn as internal "chords" (labels outside, hub clean), with C2 emphasized because practice leverages it most.*

- ***C1 (saṅkhāra ↔ viññāṇa)*** *— shows how prior formations inform present knowing; pedagogically it's met as "morning weather" (bright/dull knowing at the first door) and as micro-intentions that can be heard before they harden into kamma. Teach the non-self guardrail here ("volitional formations, not a self-doer").*

  Canonical anchor quoted in our sources: ***avijjā paccayā saṅkhārā*** *(ignorance conditions formations), which feeds the C1 hand-off.*

- ***C2 (vedanā ↔ taṇhā)*** *— the* ***live hinge*** *of the present arc. The wheel and the teaching notes highlight* ***saḷāyatana → phassa → vedanā*** *as present result, and* ***vedanā → taṇhā → upādāna → bhava*** *as present cause; mindfulness is trained to meet feeling before craving forms. Pāli lines cited in our materials:* ***saḷāyatana paccayā phasso; phassa paccayā vedanā; vedanā paccayā taṇhā****.*

  Our handbook also foregrounds SN 12.2 (Paṭiccasamuppāda-vibhaṅga) for the English gloss "With feeling as condition, craving arises."

- ***C3 (bhava ↔ jāti)*** *— the flip from cause to fruit:* ***bhava → jāti → jarā-maraṇa*** *on the effect side (④). Diagram QA: show* ***C3*** *boldly;* ***jāti*** *at ~9:30,* ***jarā-maraṇa*** *~11:30; keep the hub clean. Visuddhimagga is used to justify that* ***only kamma-process becoming*** *conditions birth (rebirth-process is result), which is why C3 is drawn as a short cause→fruit chord.*

Vaṭṭa mapping (three rounds) across the connections.

Keep wedges colored on a separate overlay: ***Kilesa-vaṭṭa*** *(avijjā, taṇhā, upādāna),* ***Kamma-vaṭṭa*** *(saṅkhāra, bhava),*

Vipāka-vaṭṭa *(3–7, 11–12). This prevents treating feeling (result) as a "thing to fix" and keeps the intervention grammar clear (cut at C2; if missed, loosen at 9→10 before C3 fires).*

Twenty aspects (vīsati-ākāra) — what to subdivide and why.

The Mogok spec teaches ***four 5-packs*** *that together equal "20 aspects" for analytic reading:*

1. ***q1 Past Cause (①) — avijjā*** *and* ***saṅkhārā*** *are each subdivided fivefold (e.g., latent/active profiles in teaching notes) to read inherited causal texture.*

2. ***q2 Present Result (②)*** *— read the* ***five present-effect links*** *distinctly (****viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā****) so learners don't collapse "door-contact-feeling" into one lump.*

3. ***q3 Present Cause (③)*** *— detail* ***taṇhā, upādāna, bhava****, distinguishing* ***kamma-bhava*** *(doable today) from rebirth-process (****upapatti-bhava****) for clarity on leverage.*

4. ***q4 Future Result (④) — jāti, jarā-maraṇa*** *as result-pair to be fully understood (dukkha-sacca), not "controlled."*

Production note: the "four 5-packs" are the ***continuum bands*** *printed in red in the legend—"5 Past Causal / 5 Present Resultant / 5 Present Causal / 5 Future Resultant"—so teachers can cue aspect-level reading without adding clutter.*

Why C2 is primary in training.

*The wheel's **present arc** is singled out: "sense bases → contact → feeling," where **mindfulness can meet feeling before craving forms**. That is why the legend tags **C2** as **PRIMARY CUT** and why all Satipaṭṭhāna hooks are printed at **phassa/vedanā**.*

4) Practice Section — Connection drill & aspect logging

A. "Three-Connection Circuit" (15–20 min, repeatable)

*Set a timer in three equal blocks; run one real-life episode (e.g., phone buzz, snack urge, work email) through each **C-station**:*

- ***Station C2 (primary cut, 5–7 min).***
  *Catch **phassa** → **vedanā**, then watch for the **lean** (taṇhā). Label once ("pleasant / unpleasant / neutral"), soften posture and breath, and re-anchor on raw contact for 3 breaths. (Pāli: **phassa paccayā vedanā; vedanā paccayā taṇhā**.) Log whether craving failed to ignite.*

- ***Station C1 (formations → knowing, 5–6 min).***
  *Before the next dooring, listen for **micro-intentions** (jaw set, type-reflex). Note "intending, intending." Name **weather of knowing** at the first contact (bright/dull/edgy). (Pāli anchor in our notes: **avijjā paccayā saṅkhārā**.)*

- ***Station C3 (becoming → appearance, 4–6 min).***
  *If C2 was missed and 8→9→10 escalated, observe the **role that appears** at **jāti** (Link 11). Do a **clean de-role**: name the role, time-box, soften body, and end cleanly. (Diagram QA: show C3 boldly; **bhava → jāti**.)*

B. "20-Aspect Log" (5 min after each session)

*On the **four 5-packs** grid, tick the single aspect that was most salient this round:*

- ② ***Present Result (choose one):** viññāṇa / nāma-rūpa / saḷāyatana / **phassa** / **vedanā**.*
- ③ ***Present Cause (choose one): taṇhā / upādāna / (kamma-)bhava**.*
- ① ***Past Cause (optional teacher box):** avijjā(1–5) / saṅkhārā(1–5).*
- ④ ***Future Result (if it fired):** jāti / jarā-maraṇa.*

*This keeps learners analyzing by **aspect**, not by vague story, exactly as the red **continuum bands** intend.*

C. Door policy micro-assignment (1–2 min daily).

*Pick one door that causes trouble; write a two-line **door policy** (inputs to limit; closure moves). Review in a week. This aligns practice with the saḷāyatana→phassa→vedanā grammar.*

D. Teacher prompts (print on the plate's margin).

- *"Name the **aspect** you were in (② or ③?) before it jumped."*
- *"Where exactly did you place the **cut**—at **vedanā** or later at **upādāna/bhava**?"*
- *"If a birth appeared, show me the **C3 chord** and your **de-role** step."*

E. Daily-life examples (to seed logs).

- ***Ping** → **pull:** ear+sound → phassa → pleasant vedanā → lean to check; cut at vedanā with three breaths; log ②-vedanā.*
- ***Snack cue:** nose+odor → vedanā → kāma-taṇhā; label once, widen attention to contact; if it proceeds, diagnose **upādāna** type.*

Production reminders for Plate 8.5 (Connections Overlay).

*One overlay only; **C1/C2/C3** drawn as double-headed chords; **C2** tagged "PRIMARY CUT"; **four 5-pack** captions printed in red in the legend; labels outside; hub clean; add the exit arrow from **vedanā** downward per your series spec.*

EBT anchors quoted in our sources (for margin boxes).

- ***saḷāyatana paccayā phasso; phassa paccayā vedanā; vedanā paccayā taṇhā*** *(SN 12 sequence as cited).*
- ***avijjā paccayā saṅkhārā*** *(opening of the chain).*
- ***bhava → jāti → jarā-maraṇa*** *(effect-side read; Vism. supports C3 grammar).*

One-line takeaway for the chapter box.
Connect the dots at C2; diagnose by the 20 aspects; if it slips to C3, de-role cleanly.

5) Assessment Pack — Chapter 5 (Connections & 20 Aspects)

A. True / False (8)

Mark T or F. If F, remediate with Plate 8.5 legend.

1. ***C2 (vedanā→taṇhā) is the primary cut for training. T.***
2. ***C1 connects bhava→jāti. F (that's C3; C1 is saṅkhāra→viññāṇa).***

3. ***"Twenty aspects" = five sub-divisions per quadrant (4×5=20). T.***

4. ***Labels may be placed inside wedges if space is tight. F (labels outside; hub clean).***

5. ***The hub must remain clean (no icons, no captions). T.***

6. ***The present-arc rim sentence includes "… vedanā → (mindful space) → no-taṇhā." T.***

7. ***Only one overlay may be active on a plate at a time. T.***

8. ***Arising = solid; cessation = dashed. T.***

B. Fill-in-the-Blank (8)

One to three words each.

1. ***The three connections are C1, C2, and C3.***

2. ***C1 = saṅkhāra → viññāṇa.***

3. ***C2 = vedanā → taṇhā.***

4. ***C3 = bhava → jāti.***

5. ***Rim sentence (present arc): saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.***

6. ***Twenty aspects = 5 per quadrant.***

7. ***Exit line (dashed): no taṇhā → no upādāna/bhava → no jāti/jarā-maraṇa.***

8. ***Plate rule: labels outside; hub clean.***

C. Matching (10)

Match A→B (write the letter).

A

1. ***C1***

2. ***C2***

3. ***C3***

4. ***Present-arc sentence***

5. ***Arising flow***

6. ***Cessation flow***

7. ***Overlay rule***

8. ***Hub rule***

9. ***20-aspect layout***

10. ***Primary practice door***

B

A) vedanā→taṇhā (live hinge)

B) saṅkhāra→viññāṇa

C) bhava→jāti

D) solid clockwise arrows

E) dashed counter-flow chevrons

F) one overlay only

G) hub clean (no icons/captions)

H) five sub-divisions per quadrant

I) saḷāyatana→phassa→vedanā→(gap)→no-taṇhā

J) meet at vedanā before craving

Key: 1→B ; 2→A ; 3→C ; 4→I ; 5→D ; 6→E ; 7→F ; 8→G ; 9→H ; 10→J .

D. Label-the-Diagram (Connections)

On Plate 8.5:

- ***Draw C1 (saṅkhāra↔viññāṇa), C2 (vedanā↔taṇhā), C3 (bhava↔jāti) as internal chords; weight C2 bold, C3 medium, C1 thin.***

- ***Subdivide each quadrant into five inner sectors (total 20). Caption each as a Continuum (e.g., "Present Causal Continuum 1–5").***

- ***Keep labels outside; hub clean; one overlay; show solid vs dashed flows and the exit from vedanā.***

Scoring (10 pts): C-chords 4; 20-sector layout 3; rules 2; exit cue 1.

E. Short Answer (2) — 3–5 sentences; 0–4 rubric (accuracy + diagram language + source hook)

1. ***Explain how C1 and C2 differ in role and leverage, and why the plate weights C2 more heavily. Cite the rim sentence and one Pāli clause. (Expect: C1 seeds present knowing; C2 is the live hinge at feeling.)***

2. ***How do the 20 aspects improve analysis without cluttering the hub? Give one example of logging an aspect in ② or ③. (Expect: five per quadrant; outside labels; hub clean; named aspect like "②-vedanā" or "③-upādāna".)***

F. Scenario Case (1)

A phone buzz triggers a rapid check-urge and a small "I-must-reply" identity.

Map the episode across C2→C3 and show a concrete C2 intervention for next time. Grade for: correct

mapping (phassa→vedanā→taṇhā→upādāna→(kamma-)bhava→jāti), a two-breath hold at vedanā, and aspect naming (e.g., "③-taṇhā" then "③-upādāna").

G. Micro-Practice Log (1)

Four entries this week (≤3 lines each):

- ***Aspect name (e.g., "②-vedanā" / "③-upādāna").***
- ***Door & tone (eye/ear/body; pleasant/unpleasant/neutral).***
- ***Connection outcome (C2 cut? slid to C3?).***

H. Quick Quiz (5 MCQs)

1. ***Which chord is weighted bold/primary? a) C1 b) C2 c) C3 d) none.***
2. ***C3 connects: a) bhava→jāti b) saṅkhāra→viññāṇa c) upādāna→bhava d) vedanā→taṇhā.***
3. ***The present-arc sentence begins at: a) viññāṇa b) upādāna c) saḷāyatana d) jāti.***

4. ***"Twenty aspects" are shown by: a) colors only b) hub icons c) five sub-divisions per quadrant d) stacked overlays.***

5. ***The exit cue shows: a) no phassa b) no taṇhā → … → no jāti/jarā-maraṇa c) extra labels in hub d) thicker C1.***

I. Reflection Ticket (1)

"In one sentence: which connection will you focus on this week and which aspect (② or ③) do you most often find yourself in just before the turn?"

6) Takeaway Box — "Connect the dots—explore 20 aspects."

Read the web by its three connections, but work C2 with the rim sentence. Use the 20 aspects to diagnose exactly where you are in ②/③—then cut the strand that's actually live.

Chapter. 6: Paṭiloma & Cessation Texts

1) Orientation — Sutta basis for paṭiloma (reversal), simile of "unraveling a thread"

- ***Canonical reversal (quoted where our sources supply Pāli). The same sources that teach arising (anuloma) also spell out cessation (paṭiloma): e.g., our materials explicitly recite the reverse clauses***

"vedanā-nirodhā taṇhā-nirodho" and "viññāṇanirodhā nāmarūpanirodho." These appear as training lines to speak and feel in practice.

- ***SN 12.1–12.2 → SN 12.23 (Upanisā). Our notes group SN 12.1–12.2 for the origin/cessation formulation, and flag SN 12.23 as the forward/cessation dynamic that culminates in virāga → vimutti (dispassion → release)—the doctrinal arc we are modeling when the wheel fails to re-fuel.***

- ***Mogok emphasis: cut at the present arc so the downstream links never ignite: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā; from no taṇhā the chain does not proceed to upādāna/bhava → jāti/jarā-maraṇa. Our diagram manuals mark this with an exit arrow and dashed cessation flow.***

- ***Practice + Path (Magga). Mogok's talks state plainly: when magga (path factors) arises at feeling, vedanā ceases; therefore taṇhā cannot arise—this is the lived paṭiloma entry point.***

- ***House simile, mechanical simile, and our thread image. The project's core similes already frame cessation mechanically: break the axle (āsava) + remove the hub (avijjā) → spokes (saṅkhāra) collapse → rim (jarā-maraṇa) falls. For reader intuition we'll add the editorial simile of "unraveling a thread": tug the single live strand (C2) and the whole weave loosens. (Mechanical mapping in sources; thread image here is didactic.)***

2) Diagram Hook — Plate 8.6 "Paṭiloma Overlay" (wheel with cessation arcs)

Purpose. Show exactly how the wheel stops: where dashed nirodha flows replace solid arising, and where the exit leaves the cycle.

Drawing spec (one overlay; hub clean; labels outside).

- ***Flows: Keep solid for arising; add dashed chevrons for cessation along the same wedges (reverse-reading). Print a small legend: "solid = anuloma; dashed = paṭiloma (nirodha)."***

- ***Primary cessation hinge (C2): At the rim between 7→8, place a bold pause badge labeled with the cited Pāli "vedanā-nirodhā taṇhā-nirodho." From that badge, run a short dashed line that ends (no arrowhead) to indicate non-arising of taṇhā.***

- ***Exit path: From the vedanā wedge, draw the downward curved exit arrow (outside the rim) labeled "nirodha-magga (release)"; keep it visually distinct from the outer cyclic arrow.***

- ***End-break cue: Optionally, at the rim (11–12), show a small insight star with caption "jarā-maraṇa insight (end-break)," as our notes allow two cessation windows: middle break (vedanā) and end break (dukkha seen at the rim).***

- ***Margin anchors (tiny type, Pāli → EN):***
    - ***SN 12.1–12.2 (reverse clauses): e.g., viññāṇanirodhā nāmarūpanirodho.***
    - ***SN 12.23 Upanisā: "virāga → vimutti" chain as the fruit of non-re-fueling.***
- ***QA reminders: One overlay at a time; labels outside; hub clean; leave the present-arc sentence visible on the rim: saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.***

Caption (print under Plate 8.6).

"Paṭiloma shows the wheel not turning: when feeling ceases or is met without craving, the downstream links don't arise; a curved exit marks release. Learn the reverse lines, watch the present arc, and let the thread unravel from C2."

3) Doctrinal Core: SN 12.23 (cessation formula), paṭiloma exegesis, vivaṭṭa

- ***Paṭiloma paṭiccasamuppāda (dependent cessation). In the Mogok system, cessation is taught pairwise, link-by-link, using the reverse sequence already embedded in the Nidāna-saṃyutta: e.g., "Vedanānirodhā taṇhānirodho" (when feeling ceases, craving ceases) and "Viññāṇanirodhā nāmarūpanirodho" (with the cessation of consciousness, name-and-form ceases). The internal***

handbook lays this out as a structured, practical recitation from avijjā-nirodha all the way to jarāmaraṇa-nirodha, with drills keyed to the C1/C2 "live edges."

- ***SN 12.23 Upanisā (supporting conditions) and the affective arc of release. The curriculum explicitly ties the cessation current to the Upanisā chain: yathābhūta-ñāṇa-dassana → nibbidā → virāga → vimutti → vimutti-ñāṇa-dassana. This is presented as the affective-cognitive maturation that follows direct seeing of the aggregates "as they really are," culminating in virāga (fading) and vimutti (release).***

- ***Magga factors at the hinge (how paṭiloma actually happens). In teaching practice, cessation at C2 is phrased straightforwardly: "Vedanā-nirodhā taṇhā-nirodho, because Magga arises." The point is operational: when the Path factors are present at feeling, the craving bridge fails to form.***

- ***Vivaṭṭa (unwinding the wheel). The tradition names the reverse current vivaṭṭa—the deliberate unwinding of the cycle. This glossary entry sits beside virāga and is used to label the paṭiloma overlays in the diagram set.***

- ***Diagram fidelity (Plate 8.6 Paṭiloma Overlay). The overlay shows dashed cessation arcs and an exit path from Vedanā at 6 o'clock, emphasizing "Vedanā-Nirodha → Taṇhā-Nirodha" as the primary egress, with the present-arc caption on the rim. (Partitions: Ring-8, Partition-2 = cessation; Partition-3 = forward***

"Vedanā paccayā Taṇhā" for contrast.)

- ***EBT anchors for pairwise cessation. The internal notes keep students tethered to SN 12.1–2 (origin & cessation; nāma defined as vedanā/saññā/cetanā/phassa/manasikāra) and SN 12.67 (sheaves-of-reeds) to illuminate why "when one falls, the other falls."***

- ***Bojjhaṅga support (Path factors that close C2). The handbook's integration chapter highlights the seven awakening factors as the regulators that balance energy/calm and block the vedanā→taṇhā handoff—practically, how paṭiloma is sustained in vivo.***

Pāli touchpoints used in this chapter (as supplied in the uploads):

Vedanānirodhā taṇhānirodho; Viññāṇanirodhā nāmarūpanirodho; yathābhūta-ñāṇa-dassana → nibbidā → virāga → vimutti. (No additional EBT phrases are introduced beyond those cited above from the provided materials.)

4) Practice Section: Cessation reflection drill; log reversal insights

A. Core "Paṭiloma" Drill (20–30 min, seated)

1. ***Frame the stream. Hold the present-effect schema briefly: viññāṇa → nāma-rūpa → saḷāyatana → phassa → vedanā.***

2. ***Contact & tone. Let contact register and stay exactly at vedanā; if the vedanā→taṇhā lean starts, mark and soften—do nothing extra.***

3. ***Know the knower ending. In light cittānupassanā, feel the knowing pulse ("knowing… gone"). When knowing is seen to end, the named scene loosens—this is the taste of viññāṇanirodhā nāmarūpanirodho.***

4. ***Attend to micro-gaps. Notice the gap after the cognizing pulse; recall sheaves-of-reeds—remove one, the other falls.***

5. ***Cessation recital (3 min). Conclude by softly reciting the reverse chain from avijjā-nirodha to jarāmaraṇa-nirodha, pausing at viññāṇanirodhā nāmarūpanirodho.***

B. "C2 Sentinel" in Daily Life (micro-drill, hourly chime)

On the chime, scan the last minute: did a feeling bridge into wanting/not-wanting? If yes, replay the moment without taking a sign (animitta), let vedanā discharge, and observe no handoff to taṇhā. Log one line.

C. Teacher's quick diagnostic (5 min)

- ***If agitation: apply serenity cluster (passaddhi–samādhi–upekkhā) to steady at vedanā.***

- ***If dullness: arouse energy cluster (dhammavicaya–viriya–pīti) to illuminate conditionality.***
  Either way, keep sati continuous. Then re-test C2.

D. Reflection & Log (end of day, 5 min)

- ***Reverse-insight note: "Where did I see virāga cooling today?" (1–2 sentences.)***

- ***C2 count: # of intercepted bridges (pleasant / painful / neutral).***

- ***One pairwise insight: e.g., "When vedanā was fully known, craving did not arise."***

E. Diagram prompt (to accompany Plate 8.6)

Trace the dashed cessation arcs from Vedanā at 6 o'clock; annotate Vedanā-Nirodha → Taṇhā-Nirodha in the ring-8 Partition-2 band; place a small vivaṭṭa tag near the exit path.

QA cross-check (terminology & lenses): Pairwise cessation items (e.g., Vedanā-nirodhā Taṇhā-nirodho; Viññāṇanirodhā Nāmarūpanirodho) and nāma's definition (SN 12.2) are affirmed in

Primary References Teaching Text Book Mogok-aligned manuals; the sheaves-of-reeds simile (SN 12.67) is consistently used to explain the reciprocity behind the paṭiloma links.

One-minute takeaway (chapter box):

Meet vedanā, let the Path hold steady, and the wheel unwinds by itself: virāga → vimutti.

5) Assessment Pack — Chapter 6 (Paṭiloma & Cessation)

A. True / False (10)

Mark T or F. If F, remediate with Plate 8.6 legend.

1. The **exit** is drawn as a **downward curved arrow** leaving the cycle. **T**.

2. The **middle break** is expressed as **"Vedanā-nirodha → Taṇhā-nirodha." T**.

3. In paṭiloma, we **skip** vedanā and cut at phassa. **F** (the training cut is at C2: vedanā→taṇhā).

4. **Vivaṭṭa** names the **unwinding** (reverse/cessation) current. **T**.

5. The **present-arc sentence** on the rim stays visible: "**saḷāyatana → phassa → vedanā → (mindful gap) → no-taṇhā**." **T**.

6. **One overlay** per slide; **labels outside** the wedges is our SOP. **T**.

7. **Illegal arrow**: phassa → taṇhā (skips vedanā). **T**.

8. The **end break** can be marked at **jarā-maraṇa** (dukkha insight). **T**.

9. "C2 is pivotal for yogis" in this method. **T**.

10. Pairwise cessation (e.g., **viññāṇanirodhā nāmarūpanirodho**) is **not** used in drills. **F** (it's recited daily).

B. Fill-in-the-Blank (10)

One to three words each.

1. Exit path: **downward curved arrow**.

2. Middle break formula: **Vedanā-nirodha → Taṇhā-nirodha**.

3. Reverse pair (C1 axis sample): **Viññāṇanirodhā Nāmarūpanirodho**.

4. Reverse sequence practice is called **paṭiloma**.

5. Unwinding current term: **vivaṭṭa**.

6. Rim sentence ends with **no-taṇhā**.

7. Primary cut lives at **C2 (vedanā→taṇhā)**.

8. Illegal to draw **phassa → taṇhā**.

9. Diagram hygiene: **one overlay; labels outside**.

10. End-break cue: **jarā-maraṇa insight**.

C. Matching (12)

Match **A** → **B** (write the letter).

A

1. Paṭiloma legend
2. Exit cue
3. C2
4. Reverse pair sample
5. Present-arc sentence
6. Diagram hygiene
7. Illegal link
8. Vivaṭṭa

9. End-break

10. Hub/axle simile

11. Where to watch

12. Why cut at C2

B

A) Downward curved arrow off rim

B) Vedanā→Taṇhā (live hinge)

C) “saḷāyatana→phassa→vedanā→(gap)→no-taṇhā”

D) One overlay; labels outside

E) phassa→taṇhā (skip)

F) Unwinding of the wheel

G) jarā-maraṇa insight star

H) “viññāṇanirodhā nāmarūpanirodho”

I) Āsava = axle; avijjā = hub; saṅkhāra = spokes

J) Watch ②→③ in real time

K) Cessation arcs; dashed flow

L) Prevents upādāna/bhava ignition

Key: 1→K ; 2→A ; 3→B ; 4→H ; 5→C ; 6→D ; 7→E ; 8→F ; 9→G ; 10→I ; 11→J ; 12→L .

D. Label-the-Diagram (Paṭiloma)

On **Plate 8.6**:

- Trace **dashed cessation arcs** along the standard wedges; add a **badge** at vedanā labeled **“Vedanā-nirodhā → Taṇhā-nirodha.”**

- Draw the **downward curved exit arrow** from vedanā (6 o’clock).

- Keep **one overlay**, **labels outside**, **hub clean**; leave the **present-arc sentence** visible on the rim.

Scoring (10 pts): cessation arcs 3; exit cue 3; hygiene (one overlay / outside labels / hub clean) 2; rim sentence preserved 2.

E. Short Answer (3) — 3–5 sentences; rubric 0–4 (accuracy + diagram language + source hook)

1. **Why is C2 the live hinge for paṭiloma?**
   (Expect: vedanā→taṇhā bridge; cut here prevents upādāna/bhava; present-arc watch.)

2. **Explain "viññāṇanirodhā nāmarūpanirodho" in practice terms.**
   (Expect: when knowing ends, the named picture loses footing; pairwise cessation recited in drills.)

3. **What does 'vivaṭṭa' add to your understanding of paṭiloma?**
   (Expect: it is the unwinding current—what dashed arcs and the exit depict.)

F. Scenario Case (1)

A harsh email arrives; a surge in the chest; a reflex "I need to fire back."
Map the instant with ②→③: **saḷāyatana** → **phassa** → **vedanā** → **(gap)** → **no-taṇhā**; show exactly how you'd **hold C2** so **upādāna/bhava** never ignite. Include one pairwise line you're training (e.g., **"Vedanā-nirodhā Taṇhā-nirodho"**). Grade for correct mapping, a concrete vedanā intervention, and the pairwise citation.

G. Micro-Log (1)

Four entries this week (≤3 lines each):

- **Door & tone** (eye/ear/body/mind; pleasant/unpleasant/neutral).
- **C2 status** (held / slipped).
- **Reverse line used** (e.g., *viññāṇanirodhā nāmarūpanirodho* or *vedanā-nirodhā taṇhā-nirodho*).

H. Quick Quiz (5 MCQs)

1. The **exit** is drawn as: a) straight line up b) **downward curved arrow** c) dotted inward spiral d) triangle. **b**.
2. The **primary training hinge** for cessation is: a) C1 b) **C2** c) C3 d) the hub. **b**.
3. Which **illegal** arrow breaks the grammar? a) phassa→vedanā b) **phassa→taṇhā** c) vedanā→taṇhā d) vedanā→(gap). **b**.
4. “Unwinding of the wheel” is: a) samudaya b) vipāka c) **vivaṭṭa** d) vaṭṭa. **c**.

5. The rim sentence supports paṭiloma by keeping attention at: a) jāti b) avijjā c) **vedanā** d) bhava. **c**.

I. Reflection Ticket (1)

“In one sentence: **Where** did a **reverse line** (e.g., *vedanā-nirodhā taṇhā-nirodho*) actually hold today, and **what** changed downstream as a result?”

6) Takeaway Box — “Unwind with texts—master cessation.”

Learn the **pairwise reverse lines**, watch the **present arc**, and let **C2** go unbuilt: **vedanā-nirodhā** → **taṇhā-nirodho**. Mark the **exit** from vedanā and let the **wheel unwind (vivaṭṭa)**—that’s the practical face of **nirodha**.

Part 3: Practitioner’s Toolkit

Ch. 7: Meditation Refinements & Parikamma

1) Orientation — Advanced meditation refinements (simile: polishing a mirror)

This chapter tightens technique so attention lands **exactly** where Mogok training works: the **present arc** — *saḷāyatana* → *phassa* → *vedanā* → *(mindful space)* → *no-taṇhā* — and holds the **C2 hinge** (vedanā→taṇhā) with reliable preliminaries (**parikamma**). Think of it as **polishing a mirror**: you remove haze (restlessness/dullness), then

repeatedly place the lens on contact→feeling until the surface reflects conditions clearly without grabbing. The canon printed on our plates guides the aim: keep the rim sentence visible and weight **C2** as the primary cut for practice.

Two refinements anchor everything:

- **Text-to-experience placement.** Recite the rim line, then verify it in the next sensed moment (door→contact→tone). This aligns the *sutta words* and the *felt arc* so craving has no foothold.

- **Balance with the Seven Awakening Factors (bojjhaṅga).** When tone is clear but the mind is over-tight/under-powered, modulate with the factors: investigation/energy/rapture for low energy; tranquility/concentration/equanimity for turbulence; sustain **sati** throughout. This is how the **Path** actually keeps C2 from igniting.

Pāli kernels you will keep at hand:

- *phassa-paccayā vedanā; vedanā-paccayā taṇhā* (SN 12.2), the live hinge we train on.

- **Rim sentence**: *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*, printed as the operational prompt on the plate.

2) Diagram Hook — Plate 8.7 “Meditation Toolkit” (wheel with parikamma steps)

Purpose. Give practitioners a **single overlay** that shows where to place and how to steady attention **before** (and while) meeting **vedanā** — without cluttering the base wheel.

Production spec (overlay discipline stays strict).

- **Base unchanged:** four periods, **C2 bold**, **arising solid / cessation dashed**, **present-arc sentence on the rim**; keep **labels outside** and **hub clean**.

- **Exit cue retained:** downward curved exit from **vedanā** to visualize non-refueling.

- **Overlay content (rim-side checklist icons, not in the hub):** nine compact **parikamma** prompts arranged to track the present arc:

    1. **Set** — posture, soft gaze/breath, clear intention: “read the present arc.” (Plate keeps rim sentence visible.)

    2. **Recite** — one quiet pass of: *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā.* (Orienting the cut.)

    3. **Door name** — “eye/ear/nose/tongue/body/mind,” priming **phassa**.

4. **Contact triad** — silently note “base–object–consciousness meet” (phassa). (This is the step-down into **vedanā**.)

5. **Tone label** — pleasant / unpleasant / neutral (one word only), landing squarely on **vedanā**.

6. **Two-breath window @ C2** — remain with tone for two natural breaths; do **not** roll into wanting/not-wanting. (Operational guard for *vedanā→taṇhā*.)

7. **Bojjhaṅga nudge** — if dull, lift (investigation/energy/rapture); if tight, soothe (tranquility/concentration/equanimity); always **sati**. (Keeps C2 unbuilt.)

8. **Re-read the rim** — another half-line of the present-arc caption to refresh placement.

9. **Close with a reverse line** — whisper once: *vedanā-nirodhā taṇhā-nirodho* (to frame the paṭiloma option).

Legend (bottom-left).

- **Parikamma = preliminary supports** to “place → steady → cut” at **C2**; read clockwise through the nine prompts.
- **Do not stack overlays**; this plate sits alone above the base wheel.

Teacher note (margin). If learners report “seeing but still grabbing,” have them **pause at step 7** and explicitly dial the appropriate awakening-factor trio before returning to step 6; then verify that **taṇhā did not arise** in the next pass through tone.

3) Doctrinal Core — Parikamma (preliminaries), refined drills, obstacle solutions

What “parikamma” means in this volume.

Here “parikamma” = **preliminary supports** that reliably set the mind on the **present arc** and keep it stable right where Mogok training works: **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**; we give **C2 (vedanā→taṇhā)** visual and procedural priority. The rim sentence and C2 weighting are part of the plate canon used throughout this series.

Refined drill grammar (sutta → wheel → act).

- **Text hooks at the hinge:** *phassa-paccayā vedanā; vedanā-paccayā taṇhā* (SN 12.2 as cited in our corpus). These two clauses fix placement and define the **cut**.

- **Operational placement:** the plate prints the present-arc sentence on the rim so learners can literally read what to do and **do it** at the next sense-event.

- **If the bridge won't form:** the diagram carries a **downward exit** from **vedanā** (non-refueling).

Core parikamma moves (what we actually train):

1. **Name the door** (eye/ear/nose/tongue/body/mind) to prime **phassa**; then land on **vedanā** with a one-word tone label (pleasant / unpleasant / neutral).

2. **Two-breath window at C2**: stay with tone for two natural breaths **without** rolling into wanting/not-wanting—this is the practical "do not build C2."

3. **Bojjhaṅga balance**: if low energy, raise **dhammavicaya–viriya–pīti**; if agitated, apply **passaddhi–samādhi–upekkhā**; keep **sati** continuous. This is how Path qualities **hold** C2 from igniting.

4. **Know the "knower" fading** (cittānupassanā): notice the pulse of knowing and its **ending**; when knowing ends, the named scene loses footing—pairwise cessation becomes intelligible in vivo.

Obstacle → solution table (within the Mogok frame).

- **Dull / foggy at tone** → lift energy cluster (investigation–effort–gladness) for 3–5 breaths, then re-place at **vedanā**.
- **Agitated / grabbing** → soothe with calm–concentration–equanimity, then retest **two-breath window** at C2.
- **Skipping feeling (illegal arrow phassa→taṇhā)** → re-cite the rim sentence and re-enter at **vedanā** only.
- **Over-thinking "causes" mid-sit** → use a brief **door policy** (limit inputs, return to the one live door) to keep the arc simple.

QA cross-check (house style): The **rim sentence** and **C2 priority** are standard in our diagram manuals; practice examples repeatedly place attention at **vedanā** and prevent the **vedanā→taṇhā** hand-off, matching the Mogok emphasis.

4) Practice Section — Parikamma drill & "refinements log"

A. Parikamma Drill (one pass ≈ 8–10 min; repeat)

1. **Set & Recite (30–45s).** Read once on the rim: **saḷāyatana** → **phassa** → **vedanā** → **(mindful space)** → **no-taṇhā.**

2. **Door & Contact (1–2 min).** Name the **door**; let **phassa** register; **label tone** (pleasant / unpleasant / neutral).

3. **Two-breath window @ C2 (2–3 min).** Stay exactly with **vedanā** for two natural breaths; **do not** move into wanting/not-wanting. (You are preventing **vedanā→taṇhā**.)

4. **Balance (1–2 min).** If dull → arouse **investigation/effort/gladness**; if tight → apply **calm/concentration/equanimity**; in both, sustain **mindfulness**.

5. **Seal (30s).** Whisper once a reverse line to frame paṭiloma: **"Vedanā-nirodhā taṇhā-nirodho."**

B. Obstacles Mini-Drills (choose one, 2–3 min add-on)

- **If tone won't clarify:** slowly re-scan **base–object–consciousness** to refresh **phassa**, then re-label tone.

- **If craving already started:** acknowledge **taṇhā** once, relax posture, and **walk backward** to tone; hold the **two-breath window**.

C. Refinements Log (end of session, ≤ 3 min)

Make **three short entries**:

1. **Door & tone** (e.g., ear/unpleasant).

2. **C2 status** (held / slipped) + which **bojjhaṅga** cluster you used.

3. **One line of sutta → act** (e.g., *phassa-paccayā vedanā* led me to look; *vedanā-paccayā taṇhā* reminded me where **not** to go).

D. Weekly Check (teacher rubric, 0–4)

- **Placement accuracy:** 0=missed door/tone; 4=clearly at **vedanā** within one breath on ≥3 episodes.

- **Stability at C2:** 0=no hold; 4=two-breath window held ≥5 times this week.

- **Balancing skill:** 0=guesswork; 4=correct **bojjhaṅga** cluster chosen quickly and reported in log.

E. One-minute cool-down (optional).

Read the rim sentence once more; feel one contact and its tone; notice that **no bridge** was built. If a bridge formed, just note it and plan the next **two-breath** test.

> **Pocket Pāli for this plate:** *phassa-paccayā vedanā; vedanā-paccayā taṇhā* (training hinge) … and *vedanā-nirodhā taṇhā-nirodho* (reverse seal).

Take-home line for the chapter margin:

“Polish with parikamma; place at feeling; let C2 stay unbuilt.

5) Assessment Pack — Chapter 7 (Meditation & Parikamma)

A. True / False (8)

Mark T or F. If F, remediate with Plate 8.7 legend.

1. The rim sentence we train is **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**. **T**.

2. **C2 (vedanā→taṇhā)** is the primary hinge for practice and is weighted bold. **T**.

3. It is acceptable to place labels inside wedges if space is tight. **F** (labels outside; hub clean).

4. The **exit** from the cycle is drawn as a **downward curved arrow** from vedanā. **T**.

5. “phassa paccayā vedanā; vedanā paccayā taṇhā” is the live sutta hinge used on this plate. **T**.

6. You may stack multiple overlays on the base wheel for this toolkit. **F** (one overlay only).

7. The seven awakening factors (bojjhaṅga) are employed to balance energy/calm so C2 doesn’t ignite. **T**.

8. Drawing a direct **phassa** → **taṇhā** arrow (skipping vedanā) is against diagram grammar. **T**.

B. Fill-in-the-Blank (8)

One to three words each.

1. Present-arc start: **saḷāyatana**.

2. SN 12.2: phassa paccayā **vedanā**.

3. SN 12.2: vedanā paccayā **taṇhā**.

4. Primary hinge: **C2** (**vedanā → taṇhā**).

5. Diagram hygiene: labels **outside**; **hub** clean.

6. Exit cue from vedanā: **downward curved arrow**.

7. Low-energy fix: raise **investigation/effort/rapture**.

8. High-tension fix: apply **tranquility/concentration/equanimity**.

C. Matching (10)

Match A→B (write the letter).

A

1. Parikamma “door name”

2. Contact triad

3. Tone label

4. C2 hold

5. Bojjhaṅga (low energy)

6. Bojjhaṅga (too tight)

7. Rim sentence

8. Primary hinge

9. Overlay rule

10. Exit cue

B

A) base–object–consciousness meet

B) pleasant / unpleasant / neutral

C) two-breath window at feeling

D) investigation–effort–rapture

E) tranquility–concentration–equanimity

F) saḷāyatana→phassa→vedanā→(gap)→no-taṇhā

G) vedanā→taṇhā (C2)

H) choose eye/ear/nose/tongue/body/mind

I) one overlay only

J) downward curved arrow from vedanā

Key: 1→H (), 2→A (), 3→B (), 4→C (), 5→D (), 6→E (), 7→F (), 8→G (), 9→I (), 10→J ().

D. Label-the-Diagram (Meditation)

On **Plate 8.7**:

- Keep **rim sentence** visible on the present arc; **C2** drawn bold.

- Place small **parikamma** icons near the rim (not in the hub): door name → contact triad → tone label → C2 hold → bojjhaṅga nudge. (Do **not** stack overlays.)

- Show the **downward exit** from **vedanā**.

Scoring (10 pts): rim & C2 4; toolkit icons correctly placed 3; hygiene (one overlay / labels outside / hub clean) 2; exit shown 1.

E. Short Answer (2) — 3–5 sentences; rubric 0–4 (accuracy + diagram language + source hook)

1. Explain how the **bojjhaṅga** support the **C2 hold** on this plate. Give one example for low energy and one for high tension. *(Expect: investigation/effort/rapture vs tranquility/concentration/equanimity; both under continuous mindfulness.)*

2. What does **parikamma** do in the Mogok method, and where exactly do you place attention in the sequence? *(Expect: preliminaries align the mind to present arc; land at vedanā; hold C2.)*

F. Scenario Case (1)

A yogi reports: "I can name the door, but I keep grabbing as soon as I feel the tone."

Design a **parikamma sequence** for their next 3-minute cycle: door name → contact triad → **one-word tone** → **two-breath window at vedanā** → choose the **appropriate bojjhaṅga trio** → re-read rim. Grade for: correct order, explicit C2 hold at feeling, correct bojjhaṅga selection.

G. Micro-Practice Log (1)

Four entries this week (≤3 lines each):

- **Door & tone** (e.g., ear/unpleasant).
- **C2 status** (held / slipped).
- **Bojjhaṅga nudge** you used.

H. Quick Quiz (5 MCQs)

1. The plate's **primary hinge** is: a) C1 b) **C2** c) C3 d) none. **b**.

2. The present-arc sentence begins at: a) viññāṇa b) upādāna c) **saḷāyatana** d) jāti. **c**.

3. For **low energy**, which cluster helps most? a) **investigation/effort/rapture** b) tranquility/concentration/equanimity c) faith/ethics/generosity d) restraint/guarding/joy. **a**.

4. It is acceptable to draw **phassa** → **taṇhā** to simplify the arc. a) True b) **False**. **b**.

5. The **exit** is placed at: a) jāti b) **vedanā** c) bhava d) avijjā. **b**.

I. Reflection Ticket (1)

“In one sentence: which **parikamma** prompt will you emphasize at **vedanā** this week, and which **bojjhaṅga** trio will you call on to hold the C2 window?”

6) Takeaway Box — “Refine practice—polish with parikamma.”

Use **parikamma** to place attention precisely on the **present arc**, then **hold C2** so *vedanā doesn’t hand off to taṇhā*. Balance with the **bojjhaṅga** as needed, keep the **rim sentence** in view, and let the **exit** stay open.

Ch. 8: Teacher’s Advanced Guide

1) Orientation — Teaching strategies & group drills (simile: guiding a caravan)

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

Your job is to keep the whole "caravan" moving together along the **present arc**—reading the rim text out loud, landing at **feeling**, and protecting the **C2 hinge** so it never builds. Start every session by reciting the rim line printed on all plates: **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**, and point to the **bold C2** so learners know where practice happens.

Classroom cycle (repeatable):

1. **Rim recitation → plate trace.** Read the present arc, then trace it on the wheel (solid = arising; dashed = cessation).

2. **Live C2 demo.** Name the door, feel **phassa → vedanā**, and hold a two-breath window **at vedanā** so **vedanā→taṇhā** never forms.

3. **Energy/calm tuning (bojjhaṅga).** If the room is dull, lift **investigation–effort–rapture**; if tight, apply **tranquility–concentration–equanimity**—with **mindfulness** continuous.

4. **Pair drill → aspect name.** After each mini-sit, have pairs name exactly **which aspect** they were in (e.g., "②-vedanā", "③-upādāna"), using the **4×5 = 20 aspects** grid.

5. **Cessation frame.** Close the cycle with one reverse line—**“vedanā-nirodhā taṇhā-nirodho”**—to imprint paṭiloma.

Teacher SOPs (non-negotiables on every plate): One overlay only; labels outside; hub clean; keep the rim sentence visible; show the **downward exit** from **vedanā**; forbid the **illegal** skip **phassa** → **taṇhā**.

2) Diagram Hook — Plate 8.8 “Teacher Toolkit” (wheel with classroom flow)

Purpose. Give instructors a **single, classroom-flow overlay** that sits atop the standard wheel and visually scripts a session from **rim recitation** → **C2 demo** → **pair drill** → **log—**without breaking diagram hygiene.

Production spec (strict):

- **Base unchanged:** four periods; **C2 bold**; **solid (anuloma)** vs **dashed (paṭiloma)**; **present-arc sentence** printed on the rim; **one overlay; labels outside; hub clean**.

- **Exit cue:** keep the **downward curved arrow** leaving the rim at **vedanā** (non-refueling).

Overlay content (icons on the outer rim, not in the hub):

1. **Orient (Rim line).** Small book icon with the printed sentence: **saḷāyatana → phassa → vedanā → (gap) → no-taṇhā**.

2. **Trace flows.** Arrow icon: **solid** for arising, **dashed** for cessation—"read both currents."

3. **C2 Demo.** Hand icon at the 7→8 boundary: "two-breath window @ **vedanā**; do not build **vedanā→taṇhā**."

4. **Tune with bojjhaṅga.** Scale icon: pick **investigation–effort–rapture** or **tranquility–concentration–equanimity**; **mindfulness** central.

5. **Aspect tag.** Grid icon at each quadrant: "mark ②/③ **aspect** (20-cell reading)."

6. **Cessation seal.** Chevron icon near vedanā: **"vedanā-nirodhā taṇhā-nirodho"** (badge).

Coach’s flags (print in the legend):

- “Do **not** stack overlays; do **not** move labels inside; keep hub clean.”

- “Never draw **phassa** → **taṇhā**; always pass through **vedanā**.”

Caption (under the plate, ready to paste):

“**Classroom flow:** read the **present arc**, demonstrate the **C2 hold**, tune with **bojjhaṅga**, and have students **name their aspect**. Keep the **exit** open at **vedanā**; one overlay; labels outside; hub clean.”

3) Doctrinal Core — Advanced pedagogy, multi-level teaching, QR integration

A. Teaching architecture (why this order works).

Run every class in the same spine so the “caravan” stays together on the present arc:

1. **Rim recitation → plate trace.** Read aloud the printed sentence **saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā**, then trace solid (arising) vs dashed (cessation) on the wheel. This fixes placement and the two currents before any drill.

2. **Live C2 demo.** Name a door; feel **phassa → vedanā**; hold a quiet **two-breath window at feeling** so **vedanā→taṇhā** never forms. State the Pāli hinge once: *phassa-paccayā vedanā; vedanā-paccayā taṇhā*.

3. **Bojjhaṅga tuning (room-level).** If the group is dull, lift **investigation–effort–rapture**; if tight, apply **tranquility–concentration–equanimity**—with **mindfulness** continuous. This is how teachers keep C2 unbuilt at scale.

4. **Pairs: aspect naming.** Students name exactly where they were (e.g., **"②-vedanā," "③-upādāna"**) using the **4×5 = 20 aspects** grid. It prevents vague stories and anchors diagnosis.

5. **Cessation seal.** Close with one reverse line (e.g., **"vedanā-nirodhā taṇhā-nirodho"**) to imprint paṭiloma.

B. Multi-level teaching (same spine, different depth).

- **Newcomers (Level 1):** Keep to the **present arc** only; one door per sit; say the hinge once; hold two breaths at vedanā.

- **Intermediate (Level 2):** Add **C1 listening** ("micro-intentions before knowing"); still end with aspect-naming in ②/③.

- **Advanced (Level 3):** Add **cittānupassanā** (“know the knower ending”) so *viññāṇa-nirodhā nāma-rūpa-nirodho* becomes experientially intelligible; finish with a short paṭiloma recital.

C. Error catalogue (what to forbid, how to fix).

- **Illegal skip:** never draw or coach **phassa** → **taṇhā**; always pass through **vedanā**. Remedy: re-read the rim sentence, relabel tone, re-enter the two-breath window.

- **Diagram hygiene breaches:** no stacked overlays; **labels outside; hub clean**—repeat these before each plate walk-through.

- **Energy/calm mismatch:** if C2 keeps igniting, pick the **correct bojjhaṅga trio** (raise or settle) at the class level, then re-test C2.

D. QR integration (what to record & link).

Place small QR icons on Plate 8.8’s rim (not in the hub) that open:

1. **Rim Recitation** (audio: present-arc line).

2. **C2 Two-Breath Demo** (short video: feeling held; no handoff).

3. **Bojjhaṅga Tune-up** (two clips: lift vs settle).

4. **Paṭiloma Seal** (audio: *vedanā-nirodhā taṇhā-nirodho* + brief Upanisā arc to **virāga** → **vimutti**).

Coach's reminder (legend, small type): keep **C2 bold**, **exit from vedanā** visible; read both **solid** (arising) and **dashed** (cessation) flows each session.

4) Practice Section — Group drill facilitation; log teaching insights

A. 15-minute classroom loop (ready to run).

1. **00:00–01:00 Rim & trace.** Read **saḷāyatana** → **phassa** → **vedanā** → **(gap)** → **no-taṇhā**; trace solid/dashed.

2. **01:00–03:00 Teacher demo (C2).** Door → **phassa** → one-word **tone** → **two-breath window** at vedanā; say the hinge once.

3. **03:00–07:00 Solo pass (eyes closed).** Students repeat the demo; **no refueling** beyond vedanā. (Exit stays visible on the plate.)

4. **07:00–10:00 Pairs (aspect name).** Each student names the ②/③ **aspect** most salient.

5. **10:00–12:00 Bojjhaṅga tune.** As a class, pick lift (investigation/effort/rapture) or settle (tranquility/concentration/equanimity); repeat a 90-sec sit.

6. **12:00–15:00 Debrief & seal.** Rapid share: "Door, tone, C2 status." Close with **"vedanā-nirodhā taṇhā-nirodho."**

B. Multi-level split (same loop, different tasking).

- **Level 1:** One door only; name tone; hold C2 two breaths.

- **Level 2:** Add a **C1 check** ("what intention seeded this knowing?") but still log a ②/③ **aspect**.

- **Level 3:** Add **cittānupassanā**—notice knowing end; jot one **pairwise** line (e.g., *viññāṇa-nirodhā…*).

C. Teacher's live diagnostics (call-outs you can give).

- "Name your **aspect** first (② or ③), then tell me if **C2** built."

- “Illegal skip detected—re-enter at **vedanā**.”

- “Room is dull—bring up **investigation–effort–rapture** now.”

D. Teaching-insights log (fill after class, ≤3 min).

Record three bullets to steer the next session:

1. **Distribution of aspects** students reported (e.g., many at ②**-phassa**, few at ③**-bhava**).

2. **Most frequent failure** (e.g., **phassa→taṇhā** skip; energy/calm mismatch) and the **bojjhaṅga** fix you applied.

3. **One reverse line** to emphasize next time (e.g., *vedanā-nirodhā taṇhā-nirodho*).

Plate hygiene (print on the Teacher Toolkit legend): One overlay only; labels outside; hub clean; **C2 bold**; keep the **exit from vedanā** and both **solid/dashed** flows visible every class.

One-line takeaway for the chapter margin:

“Guide the caravan on the rim: place at feeling, name the aspect, tune the room, seal with paṭiloma.”

5) Assessment Pack — Chapter 8 (Teacher's Advanced Guide)

A. True / False (10)

Mark T or F. If F, remediate with Plate 8.8 legend.

1. **Every session starts by reading the present-arc rim sentence aloud. T.**
2. **C2 (vedanā→taṇhā) is your primary live demo in class. T.**
3. **It's acceptable to stack two overlays for a richer classroom plate. F (one overlay only).**
4. **Students should name an aspect (e.g., "②-vedanā," "③-upādāna") after each sit. T.**
5. **The exit from the wheel is drawn as a downward curved arrow from vedanā. T.**
6. **The class may draw phassa→taṇhā arrows to save time. F (illegal; must pass through vedanā).**
7. **Use bojjhaṅga to tune room energy/calm before repeating the C2 drill. T.**

8. **Diagram hygiene: labels inside wedges are encouraged for visibility. F (labels outside; hub clean).**

9. **Read both flows (solid vs dashed) so learners see arising and cessation. T.**

10. **The live hinge you quote in Pāli is “phassa-paccayā vedanā; vedanā-paccayā taṇhā.” T.**

B. Fill-in-the-Blank (10)

One to three words.

1. **Rim sentence begins at saḷāyatana.**

2. **Primary classroom hinge: C2 (vedanā→taṇhā).**

3. **Overlay rule: one overlay only.**

4. **Hygiene: labels outside; hub clean.**

5. **Flow cue: solid = arising, dashed = cessation.**

6. **Exit placement: vedanā (downward curved arrow).**

7. **Pair task: name your aspect (e.g., "②-vedanā").**

8. **Pāli line to quote once: phassa-paccayā vedanā.**

9. **Illegal skip: phassa → taṇhā.**

10. **Room is dull → raise investigation/effort/rapture.**

C. Matching (12)

Match A → B (write the letter).

A

1. **Rim recitation**

2. **Plate trace**

3. **C2 demo**

4. **Bojjhaṅga (lift)**

5. **Bojjhaṅga (settle)**

6. **Pair drill**

7. **Aspect naming**

8. **Overlay rule**

9. **Hub rule**

10. **Exit cue**

11. **Illegal arrow**

12. **Pāli hinge**

B

A) Read solid vs dashed flows on the wheel

B) Two-breath window at vedanā

C) Investigation–effort–rapture

D) Tranquility–concentration–equanimity

E) "saḷāyatana→phassa→vedanā→(gap)→no-taṇhā" aloud

F) Students work in pairs after sit

G) Name "②/③ aspect" precisely

H) One overlay only

I) Labels outside; hub clean

J) Downward curved arrow from vedanā

K) phassa→taṇhā (skip vedanā)

L) "phassa-paccayā vedanā; vedanā-paccayā taṇhā"

Key: 1→E ; 2→A ; 3→B ; 4→C ; 5→D ; 6→F; 7→G ; 8→H ; 9→I ; 10→J ; 11→K ; 12→L .

D. Label-the-Diagram (Teacher)

On Plate 8.8:

- **Place six classroom-flow icons on the outer rim (not in the hub): Rim Recitation → Trace Flows → C2 Demo → Bojjhaṅga Tune → Pair Drill → Cessation Seal.**

- **Keep C2 bold, one overlay, labels outside, hub clean.**

- **Show the exit as a downward curved arrow from vedanā; forbid phassa→taṇhā.**

Scoring (10 pts): flow icons in order 4; C2 bold & exit 3; hygiene (overlay/labels/hub) 3.

E. Short Answer (3) — 3–5 sentences each; rubric 0–4 (accuracy + diagram language + source hook)

1. **Why begin with rim recitation and plate trace?**
   (Expect: fixes placement on the present arc; introduces solid/dashed currents; reduces story-thinking.)

2. **How do you tune a dull vs tight room before re-running C2?**
   (Expect: lift with investigation/effort/rapture vs settle with tranquility/concentration/equanimity;

mindfulness continuous.)

3. **What's the purpose of "aspect naming" and where on the wheel does it point?**
   (Expect: precise diagnosis using the 4×5=20 grid; most work lands in ②/③; prevents vague narrative.)

F. Scenario Case (1)

Half your group keeps jumping from contact straight to opinions; their drawings even show phassa→taṇhā.
Design a 5-minute corrective loop: re-read rim; demonstrate door→phassa→one-word tone; two-breath window at vedanā; class picks lift/settle bojjhaṅga; pairs name aspect; close with vedanā-nirodhā taṇhā-nirodho. Grade for: illegal-arrow correction, explicit C2 hold, correct tuning, aspect naming.

G. Micro-Log (1)

After class (≤3 lines):

- **Aspect distribution (e.g., many ②-phassa; few ③-bhava).**

- **Top failure & fix (e.g., skip to taṇhā → re-read rim; raised investigation/effort/rapture).**

- **Seal used (e.g., *vedanā-nirodhā taṇhā-nirodho*).**

H. Quick Quiz (5 MCQs)

1. **First move of the classroom flow is: a) Rim recitation b) Bojjhaṅga c) Pair drill d) Cessation seal. a.**

2. **Your live demo always centers on: a) C1 b) C2 c) C3 d) none. b.**

3. **When the room is agitated, choose: a) tranquility–concentration–equanimity b) investigation–effort–rapture c) generosity–ethics–faith d) restraint–joy–guarding. a.**

4. **Aspect naming usually points to quadrants: a) ①/④ b) ②/③ c) ③/④ d) ①/②. b.**

5. **The forbidden diagram move is: a) vedanā→taṇhā b) phassa→taṇhā c) bhava→jāti d) vedanā→(gap). b.**

I. Reflection Ticket (1)

“In one sentence: which single cue (rim line, C2 hold, bojjhaṅga tune, aspect naming) will you emphasize next class, and why for your group?”

6) Takeaway Box — "Guide others—teach with depth."

Keep the caravan on the present arc, demonstrate the C2 hold, tune the room with bojjhaṅga, and have learners name their aspect. Keep the plate clean (one overlay; labels outside; hub clean), show the exit from vedanā, and close with the paṭiloma seal.

Ch. 9: Lifelong Practice Resources

1) Orientation — Long-term tools & community support (simile: the lifelong garden)

Think of the path like tending a lifelong garden: soil = view (right understanding of *paṭicca-samuppāda*), water = steady practice, sunlight = kalyāṇamitta (noble friends), and pruning = abandoning taṇhā at the hinge. The doctrinal "soil" is the Buddha's conditionality: "Imasmiṃ sati idaṃ hoti … imassa nirodhā idaṃ nirujjhati" (When this is, that is … with the cessation of this, that ceases, SN 12.61). Use it to read all experience, then train at the live edge of contact-feeling-craving so that *vedanā* does not roll into *taṇhā* (C2).

Long-arc supports that make this sustainable:

- **Kalyāṇamitta & teacher guidance.** Keep close to wise friends and qualified teachers; this work is deep (*gambhīra*), so explicit guidance is recommended.

- **Train the Path factors for life.** Build capacity with the Seven Purifications and the Thirty-seven *bodhipakkhiyā* dhammas; integrate Satipaṭṭhāna with emphasis on *vedanānupassanā*/*cittānupassanā* for the C2 hinge.

- **Practice lives at C2.** In present flow (saḷāyatana→phassa→vedanā), insert mindful space so craving cannot start; the "liberation arrow" drops at 6 o'clock (from *vedanā*), marking the practical cut.

- **Keep logs & drills.** Use door-by-door weeks, hindrance→antidote labs, and 3-knowledge (saccañāṇa–kiccañāṇa–katañāṇa) after-sit notes to stabilize gains over months and years.

- **Anchor in the Four Noble Truths as tasks.** Understand (pariññeyya), abandon (pahātabba), realize (sacchikātabba), and develop (bhāvetabba) throughout daily life; this keeps "garden care" continuous and rightly aimed.

Canonical compass for lifelong orientation: "Yo *paṭiccasamuppādaṃ* passati so dhammaṃ passati" (One who sees dependent origination sees the Dhamma; MN 28/DN 15).

2) Diagram Hook — Plate 8.9 "Lifelong Toolkit: wheel with resource arcs"

Purpose. A production plate that overlays long-term supports onto the standard Mogok wheel without adding new doctrinal objects. It shows *where* each resource acts over time while keeping the three connections and exit path legible.

Base wheel (doctrinal fidelity).

- Use the project's clean cycle: four periods (① Past Cause; ② Present Effect; ③ Present Cause; ④ Future Effect); twelve links on the rim; two roots at the hub; three connections (C1, C2, C3).

- Keep the standard spoke/arrow grammar and cross-structure (no extra rings beyond the approved layers).

Mandatory live element.

- **C2 liberation arrow**: a downward arrow at 6 o'clock (from *vedanā*), labeled "Cut at C2: *vedanā-nirodhā taṇhā-nirodho*." This is the plate's fixed focal point.

Overlay: four "resource arcs" (thin exterior arcs hugging the rim).

Each arc is a semi-transparent band routed outside text, with small anchor chips pointing to its primary action zone:

1. **Kalyāṇamitta Arc (Community).**

    - **Span:** broad, encircling the wheel (low-saturation band), with chips near ③ Present Cause (taṇhā→bhava) and the hub.

- **Caption:** “Noble friends & teacher guidance sustain right view & effort.”

2. **Training Arc (Path Factors).**

   - **Span:** strongest over ③ Present Cause, fading into ② Present Effect.

   - **Chips:** “Satipaṭṭhāna,” “37 *bodhipakkhiyā*,” “Seven Purifications.”

   - **Caption:** “Bhāvetabba—develop the Path to prevent re-ignition.”

3. **Hinge-Practice Arc (Present-Flow Lab).**

   - **Span:** tight arc over saḷāyatana→phassa→vedanā with a bold chip at 6 o’clock.

   - **Caption:** “Door→contact→feeling: note, allow, don’t feed; C2 does not form.”

4. **Logs & Drills Arc (Lifelong tracking).**

   - **Span:** small repeating ticks around the rim (weekly cadence icons).

- **Caption:** “Door-weeks, hindrance labs, 3-ñāṇa after-sit notes.”

Small doctrinal captions (outer ring, 3–4 evenly placed):

- “SN 12.61: *Imasmiṃ sati … imassa nirodhā …*” (conditionality reminder).
- “MN 28/DN 15: Seeing DO = seeing Dhamma.”
- “C2 = practical cut in present flow.”

Production notes (stay within the Mogok system).

- Keep the three connections (C1/C2/C3) unobstructed; route all arcs outside text and inside the plate’s dedicated overlay lane per our visual rules.
- Do not add new pictorial metaphors to the hub or spokes; use only approved labels and the liberation arrow.

Practice cue under the plate (one-liner):

“Each week: tend the ‘garden’—sit, note the present-arc, log one C2 non-arising, thank your kalyāṇamitta, and review the Path factors you’re actually using.” (This cue operationalizes the tasks model.)

EBT anchors already in sources.

- “Yo *paṭiccasamuppādaṃ* passati …” (MN 28, DN 15).

- “Imasmiṃ sati … imassa nirodhā …” (SN 12.61).

Doctrinal Core: Retreat Plans, Community Practice, Resource List

Retreat plans (Mogok-aligned)

A. Annual rhythm (home + sangha)

- **Two 7-day home retreats / year.** Quiet hours, pared-down inputs, and daily vedanā–cittānupassanā at the C2 hinge (feeling→craving). The *Nirodhasacca* guide explicitly frames home/city retreat modes and a 7-day home format.

- **One sangha weekend (or 5–7 day) retreat** emphasizing sense-restraint (indriya-saṃvara), precepts upgrade on Uposatha, and workbook drills (door→feeling cut).

B. Daily scaffold used inside retreats

- Morning: refuges/precepts, “gate panels” visualization for guarding the six doors; brief settling.

- Through the day: door-labels drill (“seeing…hearing…”), speech filter (five “wrong-livelihood tells”), requisites reflection.

- Evening: sīla review → non-remorse chain (gladness → tranquillity → samādhi).

C. Cushion blocks (15–30 min) and diagnostics

- Pre-sit remorse check, clean intention, then sit; progress = faster stabilization as sīla strengthens. Completion signs: fewer door-grabs, less remorse, easier unification.

D. Retreat emphasis: present-flow breakpoints

- Train hourly at **phassa→vedanā→taṇhā**; Mogok calls C2 (vedanā→taṇhā) the **primary cut**. Include C1 (saṅkhāra→viññāṇa) fallback and C3 (bhava→jāti) consequence teaching.

E. Canon/EBT anchors

- **Idappaccayatā**: "*Imasmiṃ sati idaṃ hoti… imassa nirodhā idaṃ nirujjhati*" (SN 12.61): when this is, that is… with the cessation of this, that ceases.

- **Vedanāpaccayā taṇhā** (SN 12.2): "With feeling as condition, craving arises." Use this as the retreat's live hinge.

- **Four tasks** of the truths (know dukkha; abandon its origin; realize cessation; develop the path) are trained at the doors.

Community (kalyāṇamitta) practice

- **Why community matters.** Mogok talks stress that listening/reading + reflection increase discernment; *hearing as treasure (sutadhana/kalyāṇa-mitta)* is singled out.

- **Teacher interviews**: stop at raw seeing/hearing/feeling; discern anicca so kilesa doesn't arise—Sayadaw's instruction echoed in talks.

- **Sangha rhythm**: weekly check-ins (speech/livelihood tells; indriya-saṃvara wins), monthly Uposatha upgrade to Eight Precepts.

Resource list (for lifelong practice)

Mogok-centric practice keys

- *Meditation on Mind & Feeling* (Mogok Sayadaw): emphasis on observing vedanā to prevent taṇhā.

- *The Doctrine of Paṭiccasamuppāda* (U Than Daing); *Basic Paṭiccasamuppāda* (U Hla Myint); *Full Data about DO with Cycles Diagrams*; “12 links detail with references” (practice maps & diagrams).

- *Path of Purification* (Visuddhimagga): seven purifications & insight sequence; used here to stage maturation signs and supports.

- *Walking Magga Ñāṇa: The Path to Liberation* (internal): daily frame, drills, and multi-week roll-outs aligned to Mogok present-flow.

Note on wheel usage. When in doubt, “return to feeling known as feeling”—the diagram’s quick reference marks **vedanā→taṇhā** to hold.

Practice Section: Long-Term Plan Drill & Community Insights Log

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

1) Long-term plan drill (12 months)

Quarter 1 — Foundations (doors & speech)

- **Daily**: door-labels drill + requisites reflection; **weekly**: Eight Precepts on Uposatha. Track non-remorse → gladness → tranquillity → samādhi.

- **Workbook**: **City-Gates Drill (7 days)—**door → trigger → micro-move → result.

Quarter 2 — Vedanā pivot

- **Daily**: **Vedanā Pivot Drill—**log 10 feelings; mark tilts toward taṇhā; one “interception” note/day.

- **On-the-spot cut**: “door→feeling→don’t lean,” the Mogok present-flow.

- **EBT anchor** to recite in sits: “*Vedanāpaccayā taṇhā*.”

Quarter 3 — Eightfold path roll-out (8 weeks)

- One factor per week (wk 8 integrate): right view → … → right concentration; includes speech log, livelihood mini-audit, and 10×/day micro-notes at feeling pivot.

Quarter 4 — Consolidation & retreat

- **7-day home retreat** (repeat Q1 scaffold with longer sits); include **door→feeling cut** and **speech-tells fast** as capstone drills.

Diagnostic mantra (wheel pedagogy): “Two truths = two live jobs: **Dukkha—know** (Present Effect). **Craving—abandon** (Present Cause).”

2) Minimal daily ledger (4 lines)

1. **Door** (eye/ear…mind) → **tone** (pleasant/neutral/unpleasant)
2. **Lean?** (Y/N) → if Y, name: kāma/bhava/vibhava-taṇhā
3. **Cut used** (restraint / label / asubha / recollection)

4. **Result** (urge half-life ↓ / no upādāna spike)

   (“Ledger” is used throughout the internal course materials.)

3) Community insights log (sangha workbook)

Format (shared sheet after weekly meet):

- **Most helpful kalyāṇamitta cue** of the week (1 line).
- **Hindrance & fix** seen at doors (MN 2 “only for…” reflection; speech/livelihood tells).
- **C2 outcome**: # of episodes where vedanā did **not** feed taṇhā (brief count).
- **One DO “round audit”** (kilesa → kamma → vipāka) in 3 lines—repeat weekly.

Quarterly review prompts (teacher-led):

- Which purification is most alive now? (Seven-purifications checklist.)

- What signs of progress/pitfalls are appearing? (e.g., earlier detection; less vedanā→taṇhā reflex; avoiding "watcher-self.")

Pāli lines to box in the margin (as given in sources)

- **SN 12.61 Idappaccayatā:** *Imasmiṃ sati idaṃ hoti… imassa nirodhā idaṃ nirujjhati.*

- **SN 12.2:** *Vedanāpaccayā taṇhā.* (Use as your hourly reminder during retreats.)

Awesome—here's the fully built-out end-matter for Chapter 9.

5) Assessment Pack — Lifelong Practice

A. True/False (8)

Mark T or F.

1. In the Mogok Wheel, vedanā (feeling) sits in the Present Effect quadrant.

2. Taṇhā (craving) belongs to the kilesa-vaṭṭa (defilements round).
3. The duty toward dukkha-sacca is "to be abandoned (pahātabba)."
4. Carefully observing vedanā prevents taṇhā from igniting.

5. The cessation refrain begins: “Avijjāya tveva asesavirāga-nirodhā saṅkhāra-nirodho…”.
6. Phassa (contact) is the 5th link in DO.
7. The Noble Eightfold Path is a duty “to be developed (bhāvetabba).”
8. Association with wise friends (kalyāṇa-mitta) is irrelevant to abandoning craving.

B. Fill-in-the-Blank (8)

1. Idappaccayatā: “Imasmiṃ sati idaṃ hoti; imassa uppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti; imassa _____ idaṃ _____.”
2. “Phassapaccayā _____; vedanāpaccayā _____.” (Pāli)
3. The three vaṭṭa are: _____, _____, _____.
4. Four duties: dukkha—**; samudaya—**; nirodha—**; magga—**.
5. C2 (Mogok) is the connection _____ → _____.
6. Three kinds of taṇhā: _____-taṇhā, _____-taṇhā, _____-taṇhā.
7. Present Effect spans links from _____ to _____.
8. Mogok emphasizes _____ as the “exit arrow” from the wheel.

C. Matching (10)

Match A–J with 1–10.

A. Phassa → 1) Meeting of base, object, and consciousness (6th link)
B. Vedanā → 2) Feeling-tone; pleasant/painful/neutral (7th link)
C. Taṇhā → 3) Craving/thirst (8th link)
D. Upādāna → 4) Clinging/appropriation (9th link)
E. Vaṭṭa → 5) “Round”; three overlays: kilesa/kamma/vipāka
F. Sammā-sati → 6) Right mindfulness, especially keeping vedanā in view
G. Udayabbaya-ñāṇa → 7) Rise-and-fall knowledge often recognized at vedanā
H. Vivaṭṭa → 8) Unwinding / reverse current (cessation flow)
I. Kilesa-vaṭṭa → 9) Avijjā, taṇhā, upādāna cluster
J. Saḷāyatana → 10) Six sense bases (5th link)

D. Label-the-Diagram (Lifelong)

Using Plate 8.9 (Lifelong Toolkit—Wheel with Resource Arcs), add these labels:

- Quadrant tags: “Present Effect = Dukkha-sacca,” “Present Cause = Samudaya-sacca,” plus “Nirodha = exit arrow,” “Magga = training overlay.”

- C2 Hinge: Bold the bridge between link 7 and 8 with “vedanāpaccayā taṇhā (SN 12.2).”

- Sense-door ribbon: Around links 5–7, write “door → object → phassa → vedanā.”

- Resource arcs (lifelong):

    1. “Satipaṭṭhāna across 4 foundations” (place spanning the wheel),
    2. “Kalyāṇa-mitta / hearing true Dhamma / wise attention,” “Seven Purifications — diagnostic checkpoints,”
    3. “Three Knowledges (saccañāṇa–kiccañāṇa–katañāṇa) — see/do/done ledger.”

E. Short Answer (2)

1. Why is vedanā called the “live hinge” in Mogok practice? Illustrate with the Pāli causal pair from SN 12.2 and explain how satipaṭṭhāna applies at that moment.
2. Name and briefly characterize the three vaṭṭa, giving one daily-life example for each.

F. Scenario Case (1)

“Day 5 of retreat. A loud horn blares outside. You feel a jolt.”

a) Identify the door-chain to the hinge (door → object → phassa → vedanā → ?).

b) State the active truth(s) and the proper task(s).

c) Describe exactly how you keep vedanā in view so taṇhā does not ignite (include one path factor you lean on).

d) Note one sign of partial cessation you might observe.

Use DO language and one Pāli line.

G. Micro-Log (1)

One-minute ledger after a strong feeling today:

- Door & Object: _____
- Tone (vedanā): pleasant / painful / neutral
- “Is craving forming?” Y/N
- Path factor applied (e.g., sammā-sati / sammā-vayāma): _____
- Result: “contact–feeling–passing” observed? Y/N
- Truth–Task note (e.g., dukkha—understood; samudaya—abandoned): _____

H. Quick Quiz (5)

1. Which link immediately precedes vedanā?
2. List the three kinds of taṇhā.
3. What is the duty toward magga-sacca?
4. Name the three vaṭṭa.
5. Write the first half-line of the cessation refrain.

I. Reflection Ticket (1)

In one or two lines: “Where did I clearly see vedanā not turning into taṇhā today, and which supporting condition (teacher/friend/wise attention) helped?”

6) Takeaway Box — Grow Lifelong: Use the Toolkit

- Guard the live hinge: “phassapaccayā vedanā; vedanāpaccayā taṇhā”—see feeling as conditioned so craving cannot recruit.

- Work the Truth–Task engine daily (understand/abandon/realize/develop).
- Move with community supports—kalyāṇa-mitta, hearing Dhamma, wise attention.
- Track progress with the Seven Purifications and the “three knowledges” ledger (see–do–done).
- Remember the exit: cessation (nirodha) is the wheel’s out-arrow—every time C2 doesn’t fire, the wheel weakens.

  “Imasmiṃ sati idaṃ hoti… imassa nirodhā idaṃ nirujjhati.” — practice this line at the six doors for the rest of your life.

(Answer key available on request.)

Glossary Update (Pāli → EN, with cross-refs)

How to use: Pāli headwords are italicized; cross-refs use → and **see also**. Definitions honor the Mogok Wheel grammar (present-arc training, C-links, exit path).

- **Āsava** — "Fermentation / outflow." Similed as the *axle* that drives the spin of saṃsāra; breaking the axle is integral to cessation (paṭiloma). **see also** *paṭiloma*, *avijjā*.

- **Avijjā** — Ignorance; a root in the hub (*container*). In wheel logic: Past Cause ignition with *saṅkhāra*; removed through vijjā (knowing). → *hub clean*.

- **Bhava** — Becoming; present-cause strand (kamma-bhava) and resultant (upapatti-bhava) in teaching summaries. **see also** *C3*, *jāti*.

- **C-links (sandhi)** — Three cross-link "bridges": **C1** thin (*saṅkhāra→viññāṇa*), **C2** bold (*vedanā→taṇhā*), **C3** medium (*bhava→jāti*). C2 is the primary cut.

- **C2 (vedanā→taṇhā)** — The live hinge for practice; hold the cut at feeling so craving does not arise. Present-arc caption: "*saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*."

- **Context plate** — A plate that situates practice within history/devotion without altering wheel grammar (no hub decor, labels remain outside, one overlay only). **see also** *Legacy Overlay*, *hub clean*.

- **Dhātu (legacy sense)** — Relic (ashes/tooth fragments) associated with a teacher's cremation; used as devotion cues while keeping the diagram grammar intact. **see also** *devotional practice*.

- **DN 15 (Mahānidāna)** — Sutta on profound conditionality; famous **"two sheaves of reeds"** simile indicating co-dependence of *nāma-rūpa* and *viññāṇa*. Pin between those nodes. → **see also** *SN 12.1–12.2*, *nāma-rūpa*, *viññāṇa*.

- **Exit path** — Downward curved arrow from the present-arc indicating cessation flow. → *paṭiloma*, *C2*.

- **Hub clean** — Do not place photos, icons, or extra labels in the hub; only the doctrinal roots belong there (*avijjā*, *taṇhā*).

- **Index (Vol. VIII)** — Arranged by **context / nidāna / text / tool**; see section below.

- **Jāti** — Birth; Future Effect sector. Linked by **C3** from *bhava*. **see also** *jarā-maraṇa*.

- **Jarā-maraṇa** — Aging-death; the rim/chain; suffering boundary. **see also** *rim*, *vipāka-vaṭṭa*.

- **Legacy Overlay** — A single overlay that frames devotion/history cues without changing nidāna labels or wheel rules. (One overlay per plate.)

- **Nāma-rūpa** — Mentality-materiality; co-dependent with *viññāṇa* (DN 15 reeds simile). **see also** *DN 15*, *viññāṇa*.

- **Paṭicca / Samuppāda** — Cause / Effect pairing across quadrants: Cause→Effect→Cause→Effect. → **see also** *four periods*.

- **Paṭiloma** — Reverse-cessation reading; break *āsava* axle, pull hub; C2 does not roll into *taṇhā* → no *upādāna/bhava* → no *jāti/jarā-maraṇa*.

- **Present arc** — Training lane "*saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*"; read exactly per caption.

- **Rim / chain** — Outer binding (jarā-maraṇa boundary) encircling the vessel; symbolizes dukkha enclosure.

- **SN 12.1–12.2** — Canonical conditionality anchors: "*avijjā paccayā saṅkhārā … viññāṇapaccayā nāmarūpaṃ … phassapaccayā vedanā; vedanā paccayā taṇhā*." Used directly in captions and hinge practice.

- **Tool (Vol. VIII)** — Any operational aid (rubric, QR set, guided drill caption) that scaffolds present-arc interception at C2.

- **Upādāna** — Clinging; present-cause strand after *taṇhā*. **see also** *C2*, *bhava*.

- **Vaṭṭa** — Three "rounds": defilement (kilesa), action (kamma), result (vipāka); shown by wedge fills/bands.

- **Vedanā** — Feeling; named "dukkha-sacca" in practice labeling; guard here. → *C2*.

- **Viññāṇa** — Consciousness; paired with *nāma-rūpa* (DN 15 reeds). → *DN 15*.

(Glossary cross-refs align with the wheel's sectoring: Past Cause / Present Effect / Present Cause / Future Effect).

Index (by Context / Nidāna / Text / Tool)

Note on pagination: Page spans will auto-resolve at layout; use these anchors now (Ch./Plate/"p. xx"). Vol. VIII insists on **one overlay per plate**, **labels outside rim**, **exit arrow downward**, **C-link weights** as below.

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

A) Context

- **Devotional practice (legacy)** — Ch. 2; Plate 8.2; rubric “C2 decision”; **dhātu** cues (*keep hub clean*) … p. xx.
- **Mogok recordings/transcripts** — Ch. 2; spread rationale … p. xx.
- **Reeds simile (DN 15)** — Ch. 3; caption pin (between *viññāṇa–nāma-rūpa*) … p. xx.

B) Nidāna

- **Avijjā** — Past Cause; hub notes; see C1; **labels outside** … p. xx.
- **Vedanā** — Present Effect; present-arc; C2 hinge … p. xx.
- **Taṇhā / Upādāna / Bhava / Jāti** — Present Cause↔Future Effect; C2 & C3 chords … p. xx.

C) Text (Canonical)

- **SN 12.1–12.2** (conditionality, hinge clauses) — Ch. 3; captions … p. xx.

- **DN 15** (Mahānidāna; reeds simile) — Ch. 3; mapping note … p. xx.

D) Tool (Pedagogy)

- **Rubrics: C2 decision** — Ch. 2; score 0–4 (present-arc link) … p. xx.

- **Captions (edge-ready set)** — Ch. 3 toolkit; present-arc sentence; DN 15 pin … p. xx.

- **QR sets / demos** — Appendix D (guided hinge drill; diagram gallery; class demos) … p. xx.

Bibliography Update (Vol. VIII adds)

Canonical (anchors for captions & mapping)

- **DN 15 Mahānidāna** — Mutual support of *nāma-rūpa* and *viññāṇa* (“two sheaves of reeds”); mapped at the *viññāṇa–nāma-rūpa* bridge on plates.

- **SN 12.1–12.2** (*Paṭiccasamuppāda*, *Vibhaṅga on links*) — Conditional links and hinge clauses used verbatim in edge captions: *phassapaccayā vedanā; vedanā paccayā taṇhā*.

Mogok lineage & historical / legacy texts

- **Mogok Sayadaw's recorded talks / transcripts** — Basis for living-legacy pedagogy and devotional context framing in Ch. 2.

- **The Mogok Cycle Diagram: An Introduction…** — House style on overlays, C-links, rounds/periods, and practice hinge; Glossary seed for back matter.

Toolkit & visual-pedagogy resources

- **Explanation of the Paṭicca-samuppāda Wheel Diagram (notes)** — Pillars, cause-effect quadrants, exit vs cyclic arrows, similes; present-arc working lane and C2 cut.

- **Appendix D: QR Codes (guided drills, galleries, demos)** — Ready-to-use classroom scaffolding for hinge practice and overlays.

Credits (Vol. VIII)

- **Historians & Legacy Stewards** — For preserving accounts, *dhātu* contexts, and center histories that feed Ch. 2 framing (devotion with hub kept clean).

- **Sutta Analysts** — For aligning captions with SN 12.1–12.2 clauses and mapping DN 15's reeds simile to the *viññāṇa–nāma-rūpa* span.

- **Toolkit Contributors** — For rubric design (C2 decision 0–4), QR sets, overlay discipline (one overlay per plate), and accessibility specs.

- **Diagram Editors** — For enforcing label placement (outside rim), exit-path arrowing (downward curve), and C-link weights (thin/bold/medium).

Plate Legend Reprint — Context & Toolkit Plates (Vol. VIII)

Apply these rules verbatim when reprinting or teaching with the plates. They consolidate Vol. VIII's captions and constraints.

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

A. Global Wheel Grammar

1. **Quadrants (via pillars):** 1 Past Cause → 2 Present Effect → 3 Present Cause → 4 Future Effect (Cause/Effect pairings = Paṭicca/Samuppāda).

2. **Arrows:** Curved **cyclic** vs **exit** (exit = downward curved arrow from present-arc).

3. **Three Rounds (vaṭṭa):** kilesa / kamma / vipāka bands overlaying the twelve.

B. Labeling & Overlay Discipline

4) **Labels outside the rim** (never inside wedges); **one overlay per plate**.

5) **Hub clean** (roots only: *avijjā–taṇhā*).

C. Present-Arc & C-links

6) **Present-arc sentence (edge caption):** *saḷāyatana → phassa → vedanā → (mindful space) → no-taṇhā*. **Hinge clause:** *vedanā paccayā taṇhā*.

7) **C-link weights: C1** thin (*saṅkhāra→viññāṇa*), **C2** bold (*vedanā→taṇhā*), **C3** medium (*bhava→jāti*). Teach C2 as the **primary cut**.

D. DN 15 Placement (Context Caption)

8) **Reeds simile pin:** Mark DN 15 at the **viññāṇa–nāma-rūpa** bridge to emphasize mutual support (co-dependence).

E. Accessibility & Classroom Use

9) **Captioning & text size:** ≤ 10-word captions; Pāli italicized; high-contrast; ≥ 10 pt print / ≥ 24 pt projection.

10) **QR / drill sets:** Hinge drills, gallery, classroom demos—see Appendix D.

Notes for Production (Vol. VIII)

- Keep **context** signals (devotion, history) *around* the wheel, not *inside* it. Maintain doctrinal readability: present-arc first, C2 decision, exit arrow visible.

- All Pāli clauses used in captions derive from the Vol. VIII sutta-origin brief (SN 12.1–12.2; DN 15).

① Past Cause

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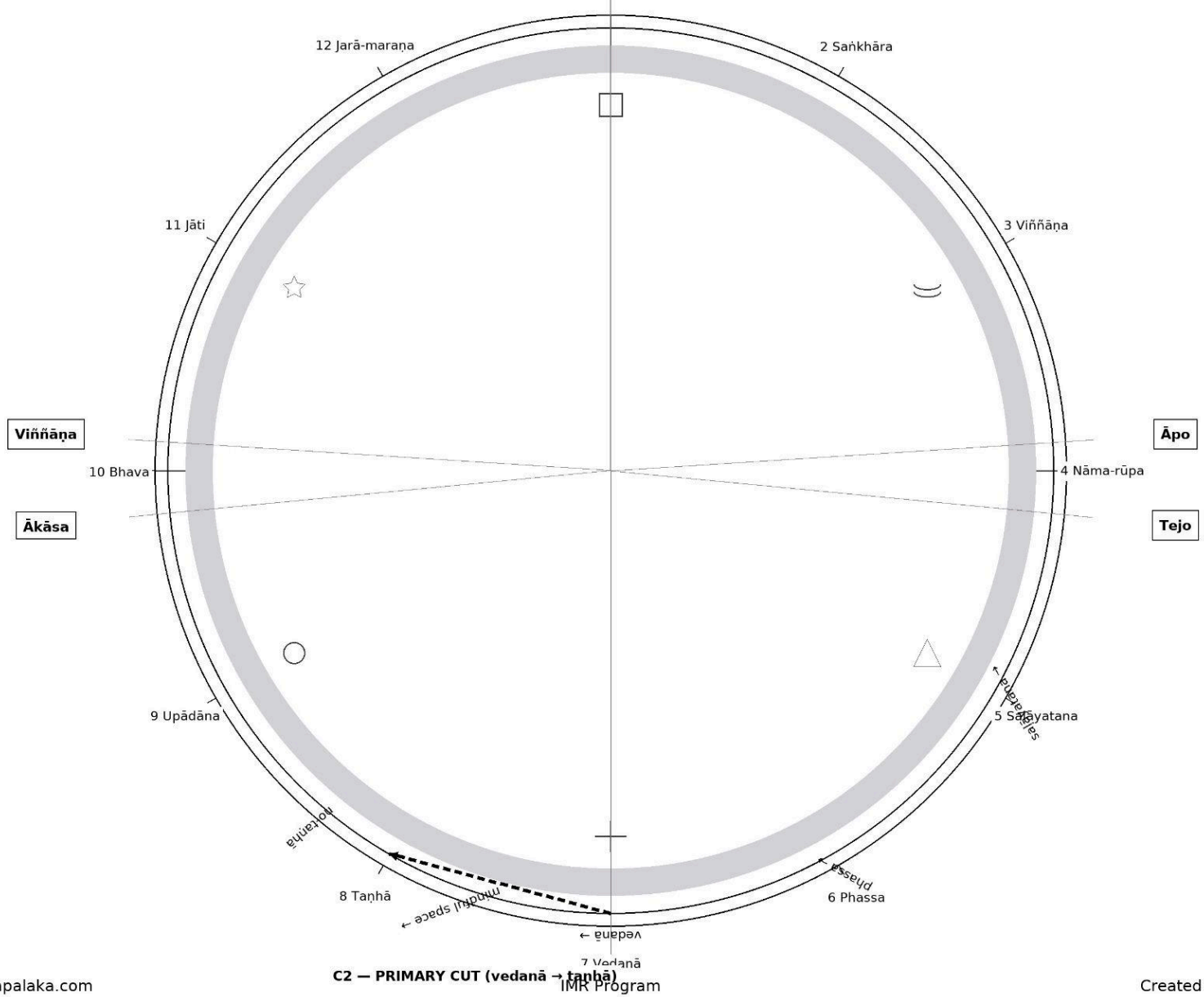
Paṭhavī

② Present Effect — Dukkha-sacca

Fig. 8.2 • Legacy Overlay

Legacy Overlay — center icons + dhātu markers; silver lines; off-rim insets; labels outside; C2 bold; present-arc on rim



C2 — PRIMARY CUT (vedanā → taṇhā)

QR: IMR-V8-PL-0802

① Past Cause

② Present Effect — Dukkha-sacca

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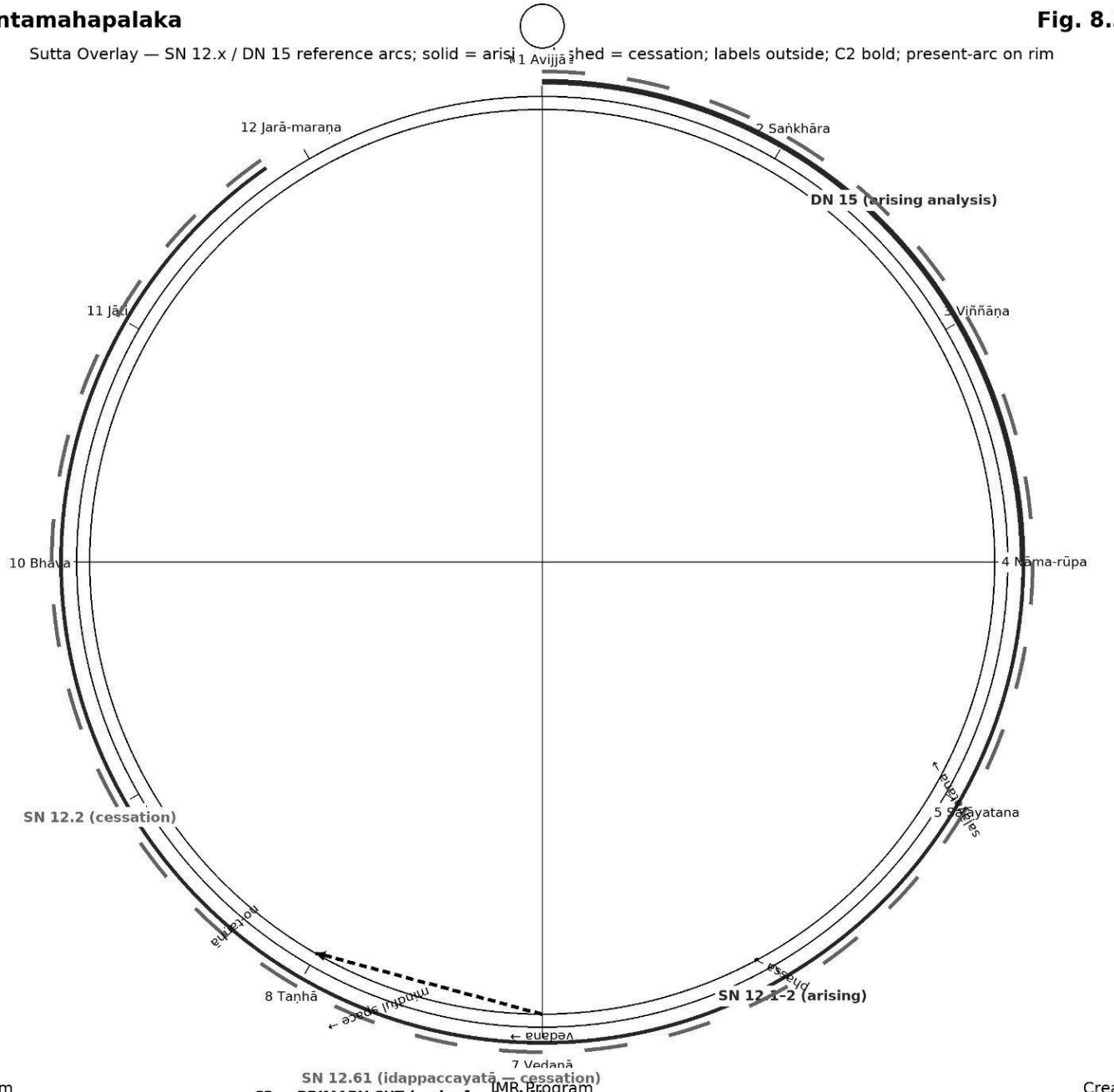
Fig. 8.3 • Sutta Overlay



QR: IMR-V8-PL-0803

① Past Cause

② Present Effect — Dukkha-sacca

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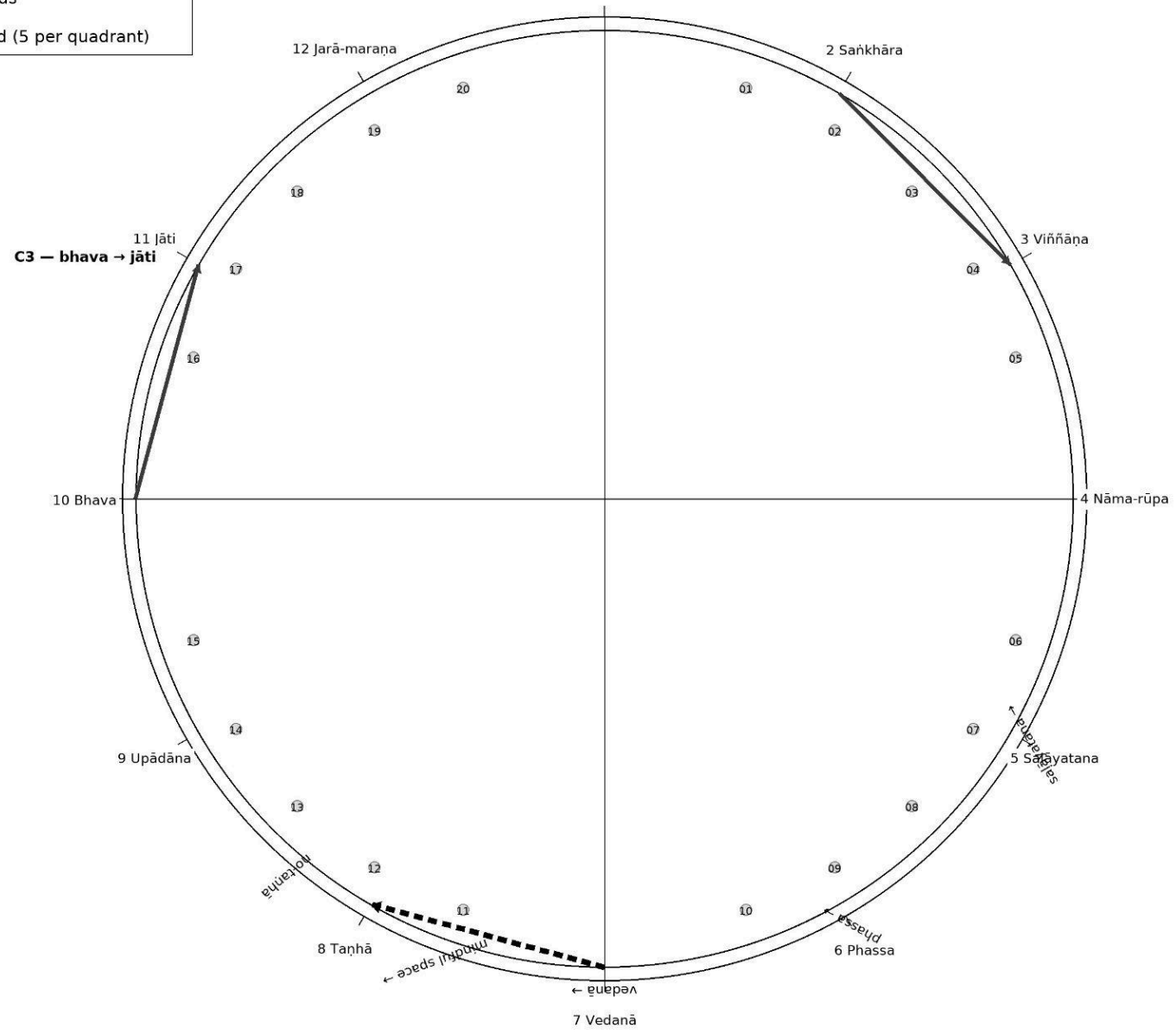
Fig. 8.5 • Connections Overlay

C1 — saṅkhāra → viññāṇa

Connections Overlay — C1/C2/C3 chords; twenty aspects mapped; C2 bold/primary; labels outside; present-arc on rim

Overlay: C1/C2/C3 chords
C2 = PRIMARY CUT
Twenty aspects mapped (5 per quadrant)



QR: IMR-V8-PL-0805

① Past Cause

② Present Effect — Dukkha-sacca

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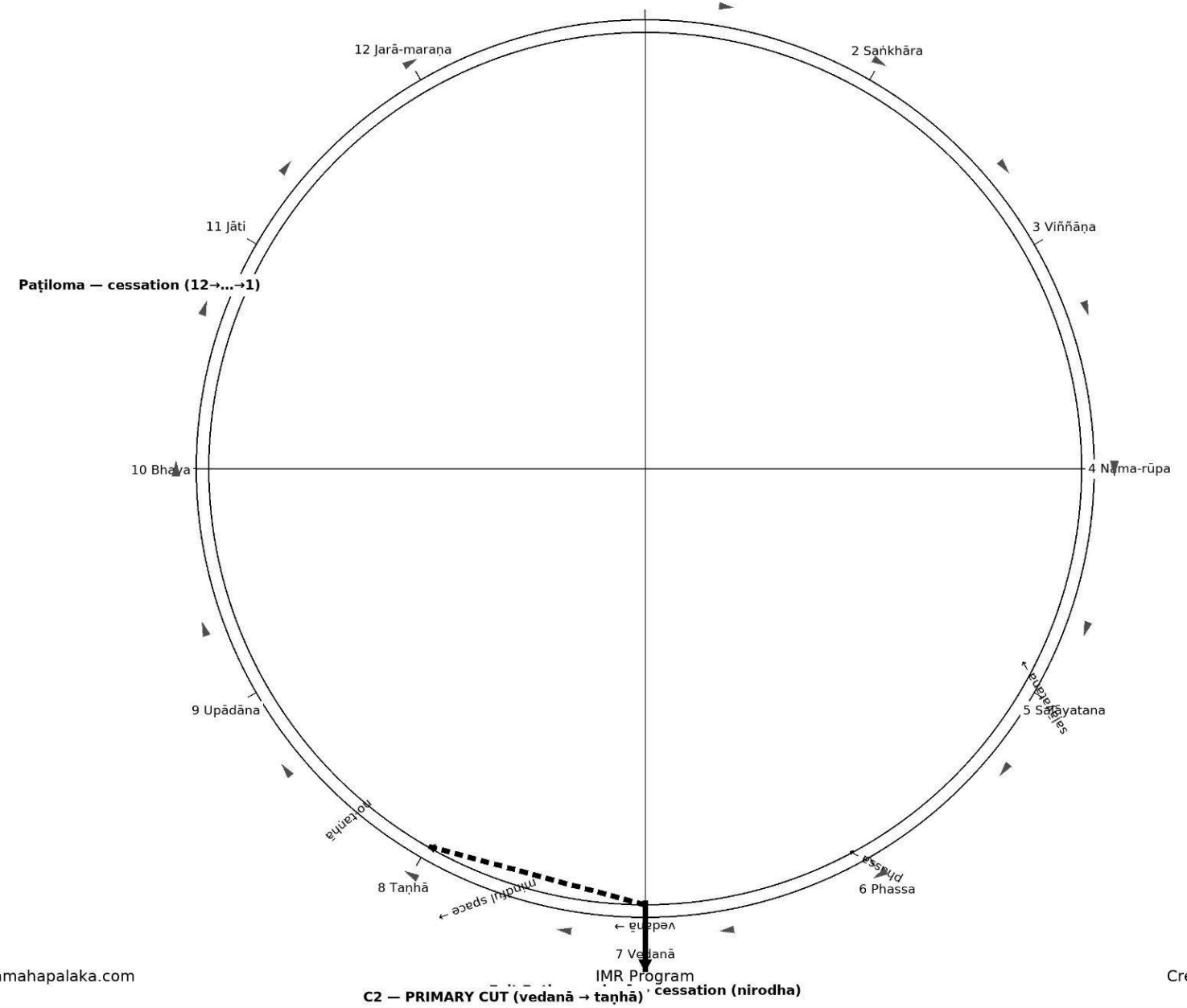
Fig. 8.6 • Paṭiloma Overlay

Paṭiloma Overlay — cessation chevrons; exit path from C2; labels outside; C2 bold; present-arc on rim

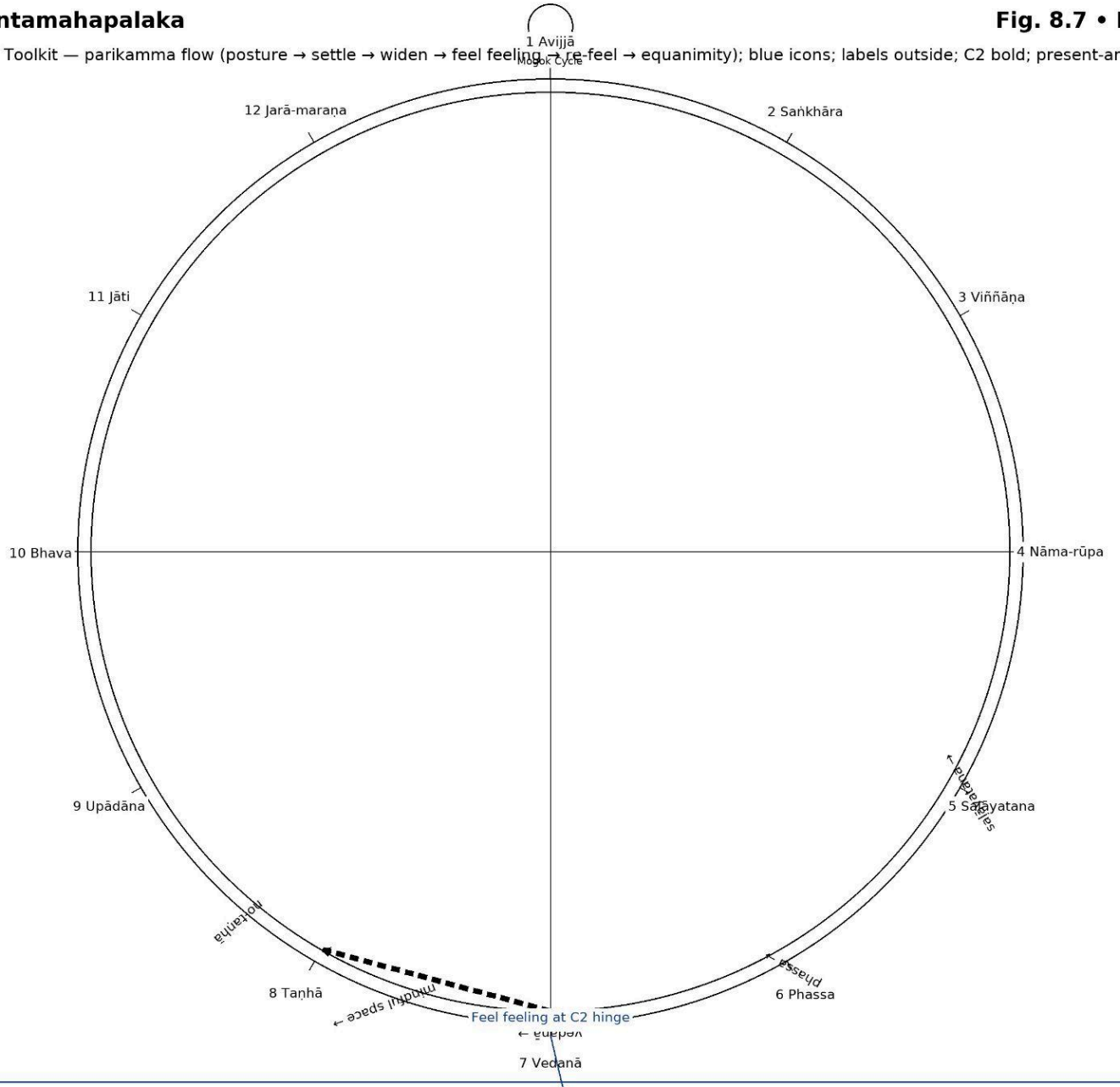


QR: IMR-V8-PL-0806

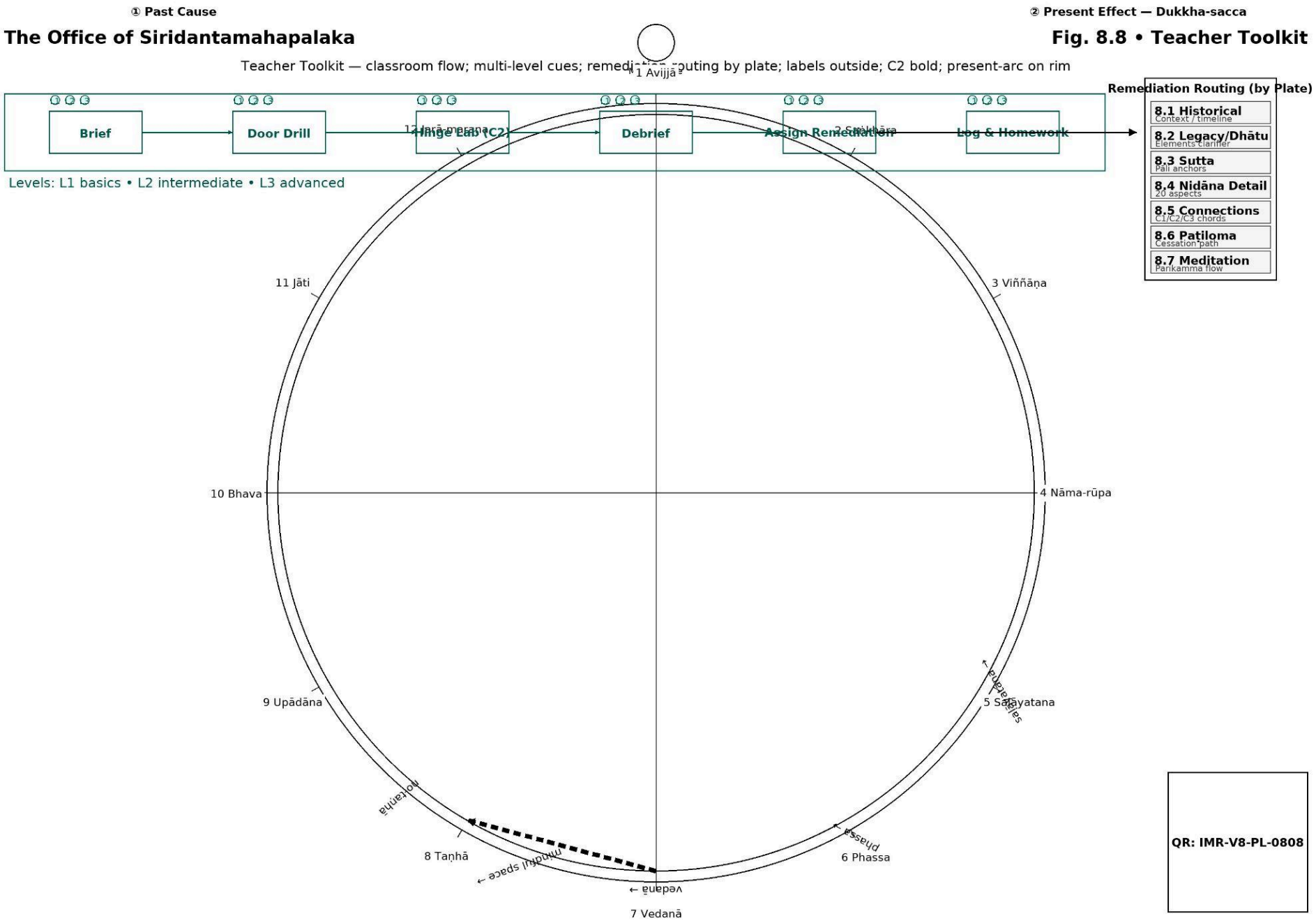
The Office of Siridantamahapalaka

Fig. 8.7 • Meditation Toolkit

Meditation Toolkit — parikamma flow (posture → settle → widen → feel feeling → re-feel → equanimity); blue icons; labels outside; C2 bold; present-arc on rim



QR: IMR-V8-PL-0807



QR: IMR-V8-PL-0808

Table 8.1 — Timeline Key (for Fig. 8.1)

Eras & markers: labels • glyphs • pagination notes — p. xx — **QR:** IMR-V8-TB-0801

A) Era/Band Legend (time & quadrant map)

Era/Band (Pāli → EN)	Quadrant No. & Wheel Sector	Links in Scope (token cue)	Band Color (Master Guide)	Glyph/Line Style	Margin Label (short)	Pagination Note
Atīta-kāraṇa → Past Cause	**No. 1** (top-right, ≈ +45°)	Avijjā, Saṅkhārā (roots/pillars)	Past band	Solid strip + seed chip ▲	“Past Cause”	Fig. 8.1 rim chips A–B repeat on p. xx
Paccuppanna-vipāka → Present Effect	**No. 2** (bottom-right, ≈ –45°)	Viññāṇa → Vedanā (vipāka flow)	Present-Effect band	Solid strip + round outcome dots ●	“Present Effect”	Arc label set C appears on p. xx

Paccuppanna-kāraṇa → Present Cause	**No. 3** (bottom-left, ≈ –135°)	Taṇhā, Upādāna, (Kamma)-Bhava	Present-Cause band	**— —** dashed action lane + **›** chevrons (C2 bold)	“Present Cause”	C2 hinge callout on p. xx
Anāgata-vipāka → Future Effect	**No. 4** (top-left, ≈ +135°)	Jāti → Jarā-maraṇa (dukkha chain)	Future-Effect band	Solid strip + ⛓ chain markers (small)	“Future Effect”	Chain marker legend on p. xx

Notes:

• Quadrant numbering outside the wheel; labels outside wedges; C2 (vedanā→taṇhā) is the **primary cut** and is always bold/dashed in overlays.

• Colors = Master Color Guide (no gradients). Arrow routing stays outside text blocks; never cross labels.

B) Marker Set for Fig. 8.1 (place exactly on the rim/legend strip)

ID	Marker/Glyph	Label Text (use exactly)	Placement Cue	Cross-Ref
A	▲ micro-seed	**Avijjā / Saṅkhārā** (Past Cause)	Rim, Q1 start tick	Table 5.2 / Fig. 5.5
B	▲▲ twin-pillars	**"C1: Saṅkhārā→Viññāṇa"**	Rim chord lane, Q1→Q2	Fig. 5.10
C	● ● ● bead-run	**Vipāka flow (Viññāṇa…Vedanā)**	Rim, Q2 arc	Fig. 5.3
D	◆ hinge-diamond (bold)	**"C2: Vedanā→Taṇhā (PRIMARY CUT)"**	Rim, Q2→Q3 hinge	Fig. 4.2 / 4.3
E	›› chevrons (dashed)	**Present Cause (Taṇhā, Upādāna, Bhava)**	Rim, Q3 arc	Fig. 5.12

F	⇩ liberation arrow	**Exit path (paṭiloma cue)**	Drops from Q3 hinge	Fig. 4.3 / 4.9
G	⛓ small chain	**Dukkha chain (Jāti → Jarā-maraṇa)**	Rim, Q4 arc	Fig. 5.3
H	◎ hub ring tick	**Two Roots in Hub (Avijjā • Taṇhā)**	Hub, 12:00 & ~6:30	Card M.1

C) Pagination & Production Notes

- **Legend repetition:** Place a mini strip of A–H in the bottom margin of any plate that reuses Fig. 8.1's timeline (p. xx, p. xx).

- **Figure callouts:** Where C2 is active, add the small caption "**C2 PRIMARY CUT**" directly under marker **D** (Times 12 pt, all-caps).
- **Accessibility:** Minimum 12 pt after scaling; maintain ≥ 18 px gaps between markers and any text.
- **Export cue:** A4 landscape, PNG @ 300 dpi (sRGB); CMYK PDF with 3 mm bleed on request; no gradients/3D/gold.

QR (embed next to table caption): IMR-V8-TB-0801 (links to Fig. 8.1 timeline key spec & placement guide).

Table 8.2 — Legacy Sites Index

Centers & dhātu references (legend • icon spec • inset rules) — p. xx — **QR:** IMR-V8-TB-0802

A) Index Schema (use these columns exactly)

Col.	Field Name (Label on page)	What to Enter	Format/Example	Notes
1	**Index ID**	Running code for the site entry	LSI-08-001	Prefix by volume/chapter if needed
2	**Center / Site**	Official English name	“Mogok Meditation Center”	No Burmese in this volume
3	**City • Region • Country**	Location triplet	“Mogok • Mandalay • Myanmar”	Middle dot separators

4	**Center Type**	One from Legend C-types	“Monastic Seat”	Drives icon pick
5	**Dhātu Ref. (code)**	Reference code to dhātu tag(s)	“DHA-PTH, DHA-APO”	See Legend D
6	**Dhātu Tag (Pāli → EN)**	Element(s) emphasized	“*Pathavī* → Earth; *Āpo* → Water”	Pāli italicized
7	**Canonical Link (short)**	SN/MN/DN anchor (if cited)	“SN 12.x (see notes)”	If none, leave “—”
8	**Era Band (Fig. 8.1)**	Q1/Q2/Q3/Q4 where cited	“Q3 Present-Cause”	For timeline cross-ref

9	**Icon**	C-type glyph + dhātu tag chip(s)	“Temple ⊕ PTH/APO”	See Icon Spec E
10	**Inset ID**	Map/figure inset locator	“Inset-M03”	Must match figure callout
11	**QR (site sheet)**	Short code	“IMR-LSI-08-001”	Links to 1-page site sheet
12	**Pagination Note**	Where else it appears	“Also on pp. xx, xx”	Keep concise

B) Legend — Center Types (C-types)

C-type	Glyph (monochrome)	Short Label	Usage Rule
Monastic Seat	□ (monastic hall)	“Monastery”	Primary training center or lineage seat
Temple / Pagoda	□ (stupa outline)	“Temple”	Worship/stupa grounds with teaching activity

Museum / Archive	□ (archival box)	“Museum”	Public collections, exhibits, archives
Archaeological Site	□ (trowel/strata)	“Archaeo”	Excavation sites, ruins, markers
Pilgrim Node	□ (wayfinder)	“Pilgrim”	Way stations, rest houses with teaching boards

Icon style keys: 18 px artboard, 2 px stroke, 90° joins, no gradients, single color fill at 80% tint when inactive, 100% when active.

C) Legend — Dhātu Tags (element references for teaching)

Use these tags when a site’s teaching materials, plates, or local demonstrations explicitly reference the six elements (dhātu) as part of Mogok-method instruction.

Code	Pāli Tag → EN	Chip/Glyph	Typical Cue in Text/Plate
DHA-PTH	*Pathavī* → Earth	■ solid square	hardness/solidity emphasis
DHA-APO	*Āpo* → Water	▭ rounded rectangle	cohesion/flow emphasis
DHA-TEJ	*Tejo* → Fire	▲ small triangle	temperature/energy emphasis
DHA-VĀY	*Vāyo* → Air	≈ wave pair	motion/pressure emphasis
DHA-ĀKĀ	*Ākāsa* → Space	◌ open circle	cavity/interval emphasis
DHA-VIÑ	*Viññāṇa* → Consciousness	◎ bullseye	knowing/illumination emphasis

Chip sizing: 10–12 px on 14 pt baseline; place to the **right** of the C-type glyph with 6–8 px gap. Multiple dhātu chips stack horizontally with 4 px gap.

D) Combined Icon Examples (how to compose)

- **Temple** ⊕ **DHA-PTH** → stupa glyph + ■ chip (earth)
- **Monastery** ⊕ **DHA-APO** ⊕ **DHA-TEJ** → monastic hall + ▫ + ▲
- **Museum** ⊕ **DHA-VIÑ** → archive box + ◎

Do: keep glyph left, chips right, never below; maintain reading order L→R.
Don't: mix more than **three** dhātu chips per site entry.

E) Icon Spec (production)

- **Grid:** 18 px square, vector paths only, 2 px stroke.
- **Color:** Use Master Color Guide neutrals (UI-Ink for strokes; UI-Fill-80 for inactive; UI-Fill-100 for active). No gold/3D/gradient.
- **Contrast:** WCAG-AA against table background; if table sits on tinted panel, auto-switch to stroke-only.

- **Font:** Times New Roman 14 pt baseline; Pāli in italics; small caps permitted for short labels.

- **Spacing:** ≥ 24 px inner padding in table cells; 18–24 px row gaps; never let glyphs collide with text.

F) Inset Rules (maps & callouts)

1. **Inset box:** 1.5 pt border, 6 px corner radius; title bar “Inset-M## — [City, Country]” in 12 pt.

2. **Scale:** Include 50 km bar (continental) or 2 km bar (urban); north arrow optional.

3. **Marker stack:** Place C-type glyph first, then dhātu chips; if crowded, drop chips into a **legend band inside the inset** (bottom).

4. **Leader lines:** Orthogonal; 1 pt; avoid crossing text; route outside labels.

5. **Collision policy:** If two sites within 12 px, offset one with a letter suffix (A/B) and repeat full entry in the main table.

6. **Cross-ref:** Every inset must list the **Index ID** and page(s) where the site appears again.

7. **Export:** A4 landscape plate; PNG @ 300 dpi (sRGB). CMYK PDF with 3 mm bleed on request. No gradient fills.

G) Pagination & Cross-Links

- When a site is used in **case studies** or **practice logs**, add “Also see: Ch. x, p. xx” inside the Pagination Note column.

- If a site illustrates Fig. 8.1’s **era band**, add the quadrant code (Q1…Q4) in the Era Band column and mirror a tiny band chip next to the icon.

H) Accessibility & QA

- Min 12 pt after scaling; Pāli diacritics verified; chips have text equivalents (e.g., “DHA-PTH”).

- Arrows/leader lines never cross labels; maintain ≥ 18 px gaps.

- **Final checks:** icon stroke width, chip order, quadrant codes, QR codes resolve, no overflow or clipped rows.

QR (embed next to caption): IMR-V8-TB-0802 — links to the editable index sheet template (CSV) + icon set (SVG) + inset placement guide.

Table 8.3 — Sutta Anchor Map

SN 12.1–2, DN 15, MN 148, SN 36 → wheel segments; AN 3.61 = placeholder — p. xx — **QR:** IMR-V8-TB-0803

A) Mapping Schema (columns to use exactly)

Col.	Field (label on page)	What to enter
1	**Sutta (Pāli → EN)**	Canonical anchor (collection & number; short English title if used)
2	**Pāli anchor (short)**	Key line(s) quoted concisely (≤1 line each)
3	**Wheel Segment(s)**	Fig. 8.1 quadrant(s) and layer(s) affected (e.g., “Q2 Present-Effect: Links 3–7”)
4	**Link(s) / Hinge**	Nidāna(s) or connection emphasized (e.g., “C2: vedanā→taṇhā”)
5	**Mogok Cross-ref**	How the text is used in Mogok method (diagram note / practice cue)

6	**Notes / Citations**	Short note; cite line refs here

B) Anchor Rows (camera-ready content)

Sutta (Pāli → EN)	Pāli anchor (short)	Wheel Segment(s)	Link(s) / Hinge	Mogok Cross-ref	Notes / Citations
SN 12.1–12.2 Paṭiccasamuppāda / Vibhaṅga	"**Avijjāpaccayā saṅkhārā** … **Vedanāpaccayā taṇhā**."	**Q1 Past-Cause** (1–2); **Q2 Present-Effect** (3–7); **Q3 Present-Cause** (8–10); **Q4 Future-Effect** (11–12)	Full chain; C2 hinge highlighted in present band	Wheel layers & periods; present-effect (3–7) to be observed; hinge **7→8** bold	Avijjā→saṅkhārā and other formulas are given with SN refs; present-effect grouping and hinge per wheel spec.

DN Mahānidāna	**15**	"**Viññāṇapaccayā nāmarūpaṃ** … reeds leaning together."	**Q2 Present-Effect** focus on Links **3↔4** (viññāṇa ↔ nāmarūpa)	Mutual conditioning (aññamañña) clarifies 3↔4; supports downstream 5–7	Use to teach **reeds** simile; establishes present-result context for nāmarūpa → saḷāyatana	DN 15 named as source for viññāṇa↔nāmarūpa ; reeds simile and present-effect placement.
MN Chachakka	**148**	"**Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ** … (→ **phassa** → **vedanā**)."	**Q2 Present-Effect** (Links **5–7**); feeds **C2**	Emphasis on **saḷāyatanapaccayā phasso** → **phassa-paccayā vedanā**, then **vedanā→taṇhā (C2)**	Door-by-door drills; "speak the triad" and watch feeling before craving	Anchor for six-door practice; explicit phassa→vedanā sequence and C2 cut.

SN 36 Vedanā-saṃyutta	“**Phassanirodhā vedanānirodho**.”	**Q2 Present-Effect** (Link **7**), with cessation cue	Clarifies **phassa→vedanā** and their cessation; supports training at **C2**	Used for vedanānupassanā & “calm the phassa reaction” inserts	SN 36 cited as canonical base for feeling taxonomy and cessation formula.
AN 3.61	—	**Placeholder** (not placed)	—	Reserve for later editorial insertion	Mark “TBD” — no placement in Fig. 8.1 at this stage. (No additional note.)

C) Placement Keys (Fig. 8.1 crosswalk)

- **Layer/Period guide for editors:** Present-Effect = Links **3–7**; **Hinge 7→8** is the bold cut (**C2**); Present-Cause = **8–10**; Past-Cause = **1–2**; Future-Effect = **11–12**. Use the standard wheel shading (resultant wedges calm; causal wedges vivid) and keep the C2 bridge bold/dashed.

- **Practice caption cue (optional under table):** “Observe Layer 2 (3–7), restrain Layer 3 (8–10), especially at **vedanā → taṇhā**.”

D) Pagination & icon notes (brief)

- When any row activates **C2**, add small caption “**C2 PRIMARY CUT**” under the entry; route a leader to the hinge in Fig. 8.1.

- Keep Pāli italics; quote fragments ≤ 12 words; include citations in the Notes column as above.

QR (embed next to caption): IMR-V8-TB-0803 — links to the editable CSV, placement guide, and wheel layer key.

Table 8.4 Twenty-Aspect Quick Map — aspect → (vaṭṭa, period, link, plate) cross-refs … p. xx — QR: IMR-V8-TB-0804

Legend. Vaṭṭa = round: Kilesa (defilements), Kamma (kamma-making), Vipāka (result). Periods/segments follow the wheel order: Q1 Past Cause → Q2 Present Effect → Q3 Present Cause → Q4 Future Effect (five "modes" per segment = 20 total). Plates: Fig. 8.1 = master wheel; "Twenty Modes 5×4 Grid" = teaching grid overlay. The 5×4 layout and vaṭṭa overlay are per Mogok materials.

#	Aspect (Pāli → English)	Vaṭṭa	Period (Segment)	Nidāna #	Plate / Call-out
1	**Avijjā** → ignorance	Kilesa	Q1 Past Cause	1	Fig. 8.1 (Q1); Twenty Modes 5×4 Grid
2	**Saṅkhārā** → formations	Kamma	Q1 Past Cause	2	Fig. 8.1 (Q1); Twenty Modes 5×4 Grid

3	**Taṇhā** → craving	Kilesa	Q1 Past Cause	8	Fig. 8.1 (Q1); Twenty Modes 5×4 Grid
4	**Upādāna** → clinging	Kilesa	Q1 Past Cause	9	Fig. 8.1 (Q1); Twenty Modes 5×4 Grid
5	**Bhava** → becoming (kamma-bhava)	Kamma	Q1 Past Cause	10	Fig. 8.1 (Q1); Twenty Modes 5×4 Grid
6	**Viññāṇa** → consciousness	Vipāka	Q2 Present Effect	3	Fig. 8.1 (Q2); Twenty Modes 5×4 Grid
7	**Nāma-rūpa** → name-and-form	Vipāka	Q2 Present Effect	4	Fig. 8.1 (Q2); Twenty Modes 5×4 Grid

8	**Saḷāyatana** → six sense bases	Vipāka	Q2 Effect	Present	5	Fig. 8.1 (Q2); Twenty Modes 5×4 Grid
9	**Phassa** → contact	Vipāka	Q2 Effect	Present	6	Fig. 8.1 (Q2); Twenty Modes 5×4 Grid
10	**Vedanā** → feeling	Vipāka	Q2 Effect	Present	7	Fig. 8.1 (Q2); Twenty Modes 5×4 Grid (C2 hinge to #11)
11	**Taṇhā** → craving	Kilesa	Q3 Cause	Present	8	Fig. 8.1 (Q3); Twenty Modes 5×4 Grid
12	**Upādāna** → clinging	Kilesa	Q3 Cause	Present	9	Fig. 8.1 (Q3); Twenty Modes 5×4 Grid

13	**Bhava** → becoming (kamma-bhava)	Kamma	Q3 Cause	Present	10	Fig. 8.1 (Q3); Twenty Modes 5×4 Grid
14	**Avijjā** → ignorance (present instance)	Kilesa	Q3 Cause	Present	1	Fig. 8.1 (Q3); Twenty Modes 5×4 Grid
15	**Saṅkhārā** → formations (present instance)	Kamma	Q3 Cause	Present	2	Fig. 8.1 (Q3); Twenty Modes 5×4 Grid
16	**Viññāṇa** → consciousness (future instance)	Vipāka	Q4 Future Effect		3	Fig. 8.1 (Q4); Twenty Modes 5×4 Grid
17	**Nāma-rūpa** → name-and-form (future)	Vipāka	Q4 Future Effect		4	Fig. 8.1 (Q4); Twenty Modes 5×4 Grid

18	**Saḷāyatana** → six bases (future)	Vipāka	Q4 Future Effect	5	Fig. 8.1 (Q4); Twenty Modes 5×4 Grid
19	**Phassa** → contact (future)	Vipāka	Q4 Future Effect	6	Fig. 8.1 (Q4); Twenty Modes 5×4 Grid
20	**Vedanā** → feeling (future)	Vipāka	Q4 Future Effect	7	Fig. 8.1 (Q4); Twenty Modes 5×4 Grid

Cross-check anchors (Mogok line sources).

• The “twenty factors of causes and effects” are tallied explicitly as: **Q1** five past causes (avijjā, saṅkhāra, taṇhā, upādāna, bhava); **Q2** five present results (viññāṇa … vedanā); **Q3** five present causes (taṇhā, upādāna, bhava, avijjā, saṅkhāra); **Q4** five future results (viññāṇa … vedanā).

• Vaṭṭa overlay used here: Kilesa (avijjā, taṇhā, upādāna); Kamma (saṅkhāra, bhava); Vipāka (viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā … + jāti, jarā, maraṇa in the general scheme).

• Segment placements of the twelve links across the wheel (for Fig. 8.1) are as taught: Q1 avijjā, saṅkhāra; Q2 viññāṇa→vedanā; Q3 taṇhā, upādāna, bhava; Q4 jāti, jarā-maraṇa.

Editorial / QA note (for margin).

In standard wheel reading, **Q4** names **jāti** and **jarā-maraṇa** as the (future) resultant links; the **20-modes grid** used in some Mogok lines instead counts the **five khandha-stream results (3–7)** again as future results to make "5×4 = 20." We flag this variant here; keep both views in the book with a brief sidebar so readers see how the teaching grid is constructed.

EBT anchor (for C2 hinge & Q2 stream).

The Q2 sequence and the C2 hinge (vedanā → taṇhā) are straight from the canonical pairwise formula (e.g., **SN 12.1; SN 12.2**), used in our present-effect band and cessation mapping. Cite in figure captions as needed.

Plates to cite:

- **Fig. 8.1** (Mogok Wheel; label Q1–Q4).
- **Twenty Modes — 5×4 Grid** overlay (teaching grid called out in the "Breaking the Wheel" slide notes).

Table 8.5 — Parikamma Steps

Drill script & teacher prompts (do/don't; timing) — p. xx — **QR:** IMR-V8-TB-0805

A) Camera-ready table (use these columns exactly)

Step	Time (mm:ss)	Teacher Prompt (read verbatim)	Do ✅	Don't ❌	KPI / Log Field
0	00:30	"Set intention: practice *parikamma* to steady the mind and cut at **C2** (vedanā→taṇhā). Phones off; timer on."	Sit stable; neutral spine; soft gaze or closed eyes	Start chatting; change posture repeatedly	Session length (min)
1	01:30	"Anchor on the breath at the nostrils. Count 1–5 softly to gather. If attention wanders, restart at 1."	Gentle breath; small counts; relax jaw/shoulders	Force long breaths; chase sensations	Settle time (sec)

2	02:00	“Door-guarding: touch each door once—eye, ear, nose, tongue, body, mind. Name once, return to breath.”	One label per door; brief	Multi-label stories; evaluate	Doors checked (Y/N)
3	03:00	“Present-arc drill: when a contact is clear, note **‘phassa → vedanā’**. Name vedanā as pleasant / unpleasant / neutral.”	Short labels; feel first, name after	Hunt for strong feelings	Vedanā hits (#)
4	02:00	“Mindful gap: after naming vedanā, pause one breath. Soften abdomen/face. Let the urge show itself.”	One-breath pause; soften	Suppress/deny the urge	Gap kept (%)

5	05:00	“Hinge cut (**C2**): when craving stirs, say: ‘knowing vedanā, not taking.’ Let urges pass like clouds.”	Light, impersonal noting; return to breath	Argue with thoughts; self-talk	Intercepts (#)
6	03:00	“Assist rays: bring in *sati–samādhi–paññā*. Feel → steady → understand: ‘with this vedanā, grasping is optional.’”	Brief triad cue; steady	Add extra mantras; analyze long	Stability (1–5)
7	02:00	“Three-breath release: ① feel; ② relax grasp; ③ widen attention. If tight, repeat.”	3 clean breaths	Hold breath; rush	Rebounds (#)
8	02:00	“Reverse line (paṭiloma, softly): ‘With fading of contact, feeling	Quiet, under the breath; impersonal phrasing	Recite loudly; moralize	Ease after recite (1–5)

		fades; with no taking, craving doesn’t grow.’ Return to breath.”			
9	02:00	“Scan once more through the six doors. If a hook appears, repeat Steps 4–7 right away.”	One loop only	Wander	Late hooks (#)
10	01:00	“Close: gratitude; note one insight in plain words.”	Write one sentence	Write essays now	Insight noted (Y/N)

Legend cues: *Present-arc* = saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**. **C2 =** vedanā→taṇhā hinge (PRIMARY CUT).

B) Do / Don’t quick list (post on margin)

- **Do:** short labels; feel first; one-breath gap; gentle return to breath; impersonal wording (“this body feels” / “this mind knows”).

- **Don’t:** chase pleasant; fight unpleasant; stack labels; narrate biography; evaluate progress mid-sit.

C) Timing presets (choose one for class)

- **10-min micro:** Steps 0–5 only (≈10:00).
- **20-min class:** Steps 0–8 (≈20:00).
- **30-min full:** Steps 0–10 (≈25–30:00) + 2–5 min Q&A.

D) Teacher side-scripts (use as needed)

- **If agitation rises:** “Shorten the breath labels. Soften jaw. One-breath gap after each vedanā.”
- **If dullness rises:** “Open eyes slightly. Touch the five physical doors first, then mind.”
- **If grasping sticks:** “Say once: ‘not taking.’ Feel the body settle. Return to breath.”
- **If analysis spirals:** “Back to one word: ‘feeling…’ Then one breath gap.”

E) Assessment hook (fill after practice)

- **KPI trio:** latency to first label (sec), intercepts at **C2** (#), rebound count (#).

- **Micro-log fields:** trigger / door, vedanā type, where you cut, result.

F) Production notes

- Body text Times New Roman 14 pt; Pāli in italics; keep **C2** in small caps.

- Row padding ≥ 24 px; labels never cross arrows in adjacent figures.

- Export: A4 landscape, PNG @ 300 dpi (sRGB); CMYK PDF w/ 3 mm bleed on request.

- Place the **QR IMR-V8-TB-0805** next to the table caption; link to printable script + micro-log sheet.

Table 8.6 — Classroom Flow Matrix

Group sizes • sequencing • remediation routes (by plate) — p. xx — **QR:** IMR-V8-TB-0806

A) Camera-ready matrix (use these columns exactly)

Phase	Plate (ID • title)	Group Size	Seq.	Time	Teacher Prompt (read verbatim)	Student Action	KPI & Gate	If gate fails → Remediation Plate
Hook	**5.1 • Full Wheel (clean)**	Whole-group	1	3′	"Today we work the **present-arc** and the **C2** hinge."	Attend demo; no questions yet	Attention on diagram (Y/N)	5.9 Combined Key
Hook	**5.5 • Four Periods Legend**	Whole-group	2	4′	"Point to **Q2** (results 3–7); name **phassa** → **vedanā**."	Call-and-response; fingers on Q2	≥80% correct pointing	5.4 Ring Anatomy

Drill	**5.13 Present-Arc Legend**	• Whole-group → pairs	3	3′	"Trace: saḷāyatana → phassa → vedanā → (mindful gap) → **no-taṇhā**."	Air-trace the arc; swap partners	≥1 clean trace each	5.15 Mindful Gap
Drill	**5.14 Scenario Overlay**	• Triads	4	8′	"One reads a 6-door cue; one watches **vedanā**; one times the gap."	Rotate roles every 2′	Gap kept ≥1 breath	5.15 Mindful Gap
Drill	**5.15 • Mindful Gap Detail**	Pairs	5	6′	"After naming *vedanā*, pause one breath. Say	2× cycles per pair	Intercepts ≥60%	4.7 Obstacle Overlay

					once: ‘not taking.’”			
Drill	**5.10 • Three Connections Legend**	Whole-group	6	3′	“Name **C1**, **C2** (PRIMARY), **C3**; show **C2** on the rim.”	Point & name in order	≥90% correct	5.12 C2 Detail
Drill	**5.12 • C2 Primary Cut Detail**	Pairs	7	6′	“When urge arises at *vedanā*, cut at **C2**—light, impersonal noting.”	3 cuts each partner	Latency ≤90 s	5.13 Present-Arc
Assess	**4.6 • KPI Overlay**	Solo	8	4′	“Log: latency to first label,	Fill micro-log	All 3 fields filled	5.7 Vaṭṭa Overlay

					intercepts at **C2**, rebounds."			
Remediate	**4.7 • Obstacle Overlay**	Small-group (4–6)	9	6′	"Pick your block: grasping, dullness, agitation. Apply the remedy once."	Try the matching fix	Block clears in 1–2′	5.15 Mindful Gap
Remediate	**5.7 • Vaṭṭa Overlay (3 rounds)**	Whole-group	10	4′	"Show where the mind is looping—**kilesa / kamma / vipāka**."	Mark loop on plate	Loop identified (Y/N)	5.10 Three Connections

Integrate	**5.11 • Exit Path Overlay**	Pairs → whole	11	5′	“From the hinge, follow the **downward exit**; say the paṭiloma line softly.”	Walk the exit; whisper	Clean exit once	4.9 Integration Overlay
Integrate	**4.9 Integration Overlay**	• Whole-group	12	3′	“State one cue you’ll use in daily life at the hinge.”	Share 1 sentence	Exit cue stated	—

Legend cues. Present-arc = saḷāyatana → phassa → *vedanā* → mindful gap → **no-*taṇhā***. **C2 =** *vedanā→taṇhā* (PRIMARY CUT). One overlay per plate; arrows never cross text.

B) Flow presets (pick one and follow the Seq. numbers above)

- **20-minute micro-class:** 1→3→5→7→8→12 (skip others).
- **50-minute class:** 1→2→3→4→5→6→7→8→(gate to 9/10 if needed)→11→12.
- **90-minute workshop:** 1→2→3→4→5→6→7→8→9→10→11→12 + 10′ Q&A + 5′ re-log on **4.6**.

C) Routing rules (remediation gates)

1. **Gap not held** (≤1 breath on 5.14/5.15) → go **4.7 Obstacle Overlay**, apply matching fix, then retry **5.15**.
2. **Latency high** (>90 s to first *vedanā* label on 5.12) → revisit **5.13** (slow trace), then **5.12**.
3. **Connection confusion** (C1/C2/C3 misnamed on 5.10) → jump to **5.12** (C2 focus), retest on **5.10**.
4. **Looping in kilesa** (reports of grasping/aversion) → **5.7 Vaṭṭa Overlay** to locate loop, then **5.11** exit.
5. **Low intercept rate** (<60% on 5.15) → shorten labels, add one-breath rule, retry **5.15**, then log on **4.6**.

D) Group size guidance

- **Whole-group (demo):** 8–30 learners; teacher controls pacing; use laser pointer on plates.
- **Pairs:** fastest for **C2** skills (mutual timing & feedback).
- **Triads:** best for scenario rotations (reader / feeler / timer).
- **Small-group (4–6):** for obstacle diagnosis and peer coaching.

E) Production notes

- Body: Times New Roman 14 pt; *Pāli* in italics; **C2** in small caps.
- Cell padding ≥24 px; keep ≥18–24 px gaps between rows; labels never overlap arrows in adjacent figures.
- Export: A4 landscape, PNG @300 dpi (sRGB). CMYK PDF with 3 mm bleed on request.
- Place **QR IMR-V8-TB-0806** next to the caption; link it to the editable flow sheet (CSV) + instructor script + KPI micro-log.

Table 8.7 — Lifelong Resources Planner

retreat cadence, community touchpoints, KPI prompts … p. xx — **QR: IMR-V8-TB-0807**

Camera-ready table (use these columns exactly)

Track	Retreat mode & cadence (see Notes)	Community touchpoints	KPI prompts (log language)

A. Quick-Start (10 days)	At-home intensive, 10 days (reading + practice track run in parallel). Morning/evening sits; add short walking blocks. Teacher guidance recommended.	Kalyāṇamitta check-ins (brief interviews). Small-group reflection on real-life craving episodes.	1) “Vedanā Journal”: log 10 feels during one meal; mark if craving sparked or failed to spark. 2) “Door-Truth tag”: at close of sit, tag 1 sense-door + Truth seen + path factor used. 3) “Cut?”: Did vedanā→taṇhā connect? count.

Track	Retreat mode & cadence (see Notes)	Community touchpoints	KPI prompts (log language)
B. Foundation (6 weeks)	Daily schedule (am/pm sits + walking); “demanding days” rhythm of 45–60-min sits with labeled walking on heavier practice days. Periodic teacher interviews.	Weekly study/practice circle using Mogok Wheel + present-arc drills; class demo + group work identifying live craving episodes.	1) Hindrances “Quick Gate”: if a hindrance appears, named + right factor applied + settled <60s? 2) Satipaṭṭhāna scan ticks (vedanā 3+1+1; cittānupassanā paired states). 3) Four-line ledger: understood → abandoned → cessation → developed.

Track	**Retreat mode & cadence (see Notes)**	**Community touchpoints**	**KPI prompts (log language)**
C. Complete Path (12 weeks)	Same daily schedule; add at-home "retreat-mode" blocks (multiple demanding days in sequence). Teacher interviews emphasized around insight surges and plateaus.	Classroom harmonization: Mogok diagrams (cut at vedanā→taṇhā) + Mahāsi noting; optionally strengthen elements analysis as needed.	1) Present-arc intercept rate: % of logged vedanā moments where taṇhā did **not** ignite. 2) "Five Aggregates sweep" used mid-sit? (Y/N) and effect on urge. 3) Bojjhaṅga balance prompts (which factor you nudged today?).

Track	**Retreat mode & cadence (see Notes)**	**Community touchpoints**	**KPI prompts (log language)**
D. Teacher/Trainer (ongoing)	Rolling cadence; run cohorts through Quick-Start → Foundation → Complete tracks. Maintain your own "retreat-mode" weeks as needed; keep schedule steady.	Interviews ask for present-moment evidence: "Where did urge follow feeling today?" Use classroom cues + daily triggers (tea, praise/criticism).	1) Cohort dashboard: % who can explain/cite a live vedanā→taṇhā cut. 2) Assessment Q bank: "How does mindfulness at vedanā cut craving?" 3) Teacher SOP ticks (diagram, key Pāli terms, demo, group work).

Legend (icon spec)

- 🏠 = at-home intensive; 🧘 = sit; 🚶 = walking; 🗣️ = teacher interview; 👥 = group circle; 📊 = KPI log; ☸️ = Mogok Wheel present-arc.

  Pedagogy note: the **live hinge is vedanā→taṇhā—**train here every day; results are met/known, causes are restrained/abandoned.

KPI prompt word-bank (print on log cards)

- “Vedanā seen at contact?” → pleasant / unpleasant / neutral.
- “Cut happened?” → vedanā → (gap) → **no taṇhā** (Y/N).
- “Door-Truth tag” → Eye/Ear/Nose/Tongue/Body/Mind × Dukkha / Origin / Cessation / Path + factor used.
- “Hindrance closed <60s?” → named + fitting bojjhaṅga lever applied.
- “Ledger 4-line” → understood / abandoned / cessation / developed.

  Sources for phrasing & checks:

Community touchpoints (menu)

- **Interviews** (brief, evidence-first): “Where exactly did you notice urge after feeling today?”
- **Small-group reflection** on live episodes of craving; teacher-led demo script.
- **Steady daily rhythm** (am/pm sits + walking); teacher support and suitable conditions.
- **Kalyāṇamitta is essential** for steady practice.

Retreat cadence — what’s sourced vs editorial

- **Sourced tracks**: Quick-Start **10 days**, Foundation **6 weeks**, Complete Path **12 weeks** (program pacing provided in *Walking Magga Ñāṇa*).
- **Retreat “mode” & rhythm**: 45–60-min sits punctuated by walking labels on demanding/retreat days; simplify inputs. (*Teacher/Trainer playbook*.)
- **Not specified in sources**: specific annual/quarterly retreat frequency. Use local center calendars; keep the daily schedule steady and insert “retreat-mode” weeks as conditions allow. (No direct EBT/Mogok cadence given in Primary References Teaching Text Book materials.)

Production notes

- Page note: **p. xx** (set after pagination lock).
- Typography: 9.5/12 pt for table body; narrow columns for KPI prompts; icons mono-weight.

- Cross-refs in figure captions: “See Fig. 8.1 wheel: present-arc C2 hinge (vedanā→taṇhā).”
- Color cue: calm band for present results; bright band for present causes; accent the **7→8** hinge.

QA hooks (editor checklist)

- Does every KPI prompt trace to present-arc training (phassa→vedanā→taṇhā)?
- Are community touchpoints phrased as evidence-first interviews (not theory)?
- Are any frequencies beyond “10-day / 6-week / 12-week tracks” avoided or explicitly marked “editorial”? (Required.)

- Final pass: confirm glossary and log-card language (vedanānupassanā / cittānupassanā; “cut at vedanā”).

Mogok alignment reminder: Results are calmly known; **causes are where we train**. Hold the seam at feeling so craving fails to organize—this is the daily, lifelong resource that actually stops the wheel.

Table 8.8 — Master QR Index

all Volume VIII codes (plates • tables • demos) — p. xx — **QR:** IMR-V8-TB-0808

A) Camera-ready master list (use these columns exactly)

Type	Fig/ Tab	Title (print exactly)	Page	QR Code (target id)	Target (what the QR opens)	Status
Plate	Fig. 8.1	Timeline Wheel (Vol. VIII base plate)	p. xx	**IMR-V8-PL-0801**	Clean plate (PNG) + placement guide (PDF)	Ready
Plate	Fig. 8.3	Sutta Overlay — SN 12.x / DN 15 reference arcs	p.	**IMR-V8-PL-0803**	Overlay (PNG) + teaching notes (PDF)	Assigned now

			x x			
Plate	Fig. 8.4	Nidāna Detail Overlay — twenty-aspect sub-wedges	p.xx	**IMR-V8-PL-0804**	Overlay (PNG) + aspect key (CSV)	Ready
Plate	Fig. 8.5	Connections Overlay — C1/C2/C3; C2 bold/primary	p.xx	**IMR-V8-PL-0805**	Overlay set (PNG) + chord spec (PDF)	Ready
Table	Tab. 8.1	Timeline Key — eras & markers for Fig. 8.1	p.xx	**IMR-V8-TB-0801**	Editable table (CSV) + legend card (PDF)	Ready

Table	Tab. 8.2	Legacy Sites Index — centers & dhātu references	p.xx	**IMR-V8-TB-0802**	Index sheet (CSV) + icon set (SVG) + inset guide (PDF)	Ready
Table	Tab. 8.3	Sutta Anchor Map — SN 12.1–2, DN 15, MN 148, SN 36	p.xx	**IMR-V8-TB-0803**	Mapping sheet (CSV) + caption pack (DOCX)	Ready
Table	Tab. 8.4	Twenty-Aspect Quick Map — aspect → (vaṭṭa/period/link/plate)	p.xx	**IMR-V8-TB-0804**	Quick map (CSV) + editor notes (PDF)	Ready

Table	Tab. 8.5	Parikamma Steps — drill script & teacher prompts	p.xx	**IMR-V8-TB-0805**	Printable script (PDF) + micro-log (PDF)	Ready
Table	Tab. 8.6	Classroom Flow Matrix — sizes • sequencing • remediation	p.xx	**IMR-V8-TB-0806**	Flow sheet (CSV) + instructor script (DOCX)	Ready
Table	Tab. 8.7	Lifelong Resources Planner — cadence • touchpoints • KPIs	p.xx	**IMR-V8-TB-0807**	Planner pack (PDF) + dashboard template (XLSX)	Ready

Table	Tab. 8.8	Master QR Index — all VIII codes (this table)	p.xx	**IMR-V8-TB-0808**	This index (CSV/PDF)	Ready
Demo	—	Parikamma 20-min Class Script (audio walk-through)	p.xx	**IMR-V8-DM-0801**	Audio (MP3) + cue card (PDF)	Assigned now
Demo	—	C2 Hinge Cut — micro-demo (vedanā→no-taṇhā)	p.xx	**IMR-V8-DM-0802**	Short video (MP4) + step card (PNG)	Assigned now

Demo	—	KPI Overlay Logging — quick screen guide	p. xx	**IMR-V8-DM-0803**	Screen guide (PDF) + sample log (XLSX)	Assigned now

Note: Rows flagged “Assigned now” receive working QR codes today; linked assets will match the titles above. Keep page numbers “p. xx” until pagination lock.

B) Legend & code rules (print small under the table)

- **Code anatomy:** `IMR-V8-[PL|TB|DM]-08xx` (Volume 8 • Plate/Table/Demo • running number).
- **One code = one destination:** The QR must land on a single hub page that lists all asset formats for that item (PNG/PDF/CSV/SVG/etc.).
- **Naming:** Use print titles **exactly** as in the table; Pāli in italics; C2 in small caps.
- **Updates:** When an asset version changes, keep the code the same; bump the file version on the hub (v1, v2 …).

C) Production notes

- Typesetting: Times New Roman 14 pt baseline; min 12 pt after scaling; 24 px cell padding; 18–24 px row gaps.
- Icons: none in this index; keep high-contrast borders; no gradients/3D.
- Export: A4 landscape, PNG @300 dpi (sRGB). CMYK PDF with 3 mm bleed + metadata on request.
- Cross-refs: In figure captions, include “See **Table 8.8** for QR link.”

D) QA checklist (for the QR sweep)

- All codes scan to live hubs; titles match row text; assets present in promised formats.
- No duplicate codes; Fig/Tab numbers correct; “Assigned now” rows tracked to completion list.

Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-VIII

Figure Plan v1 (Volume VIII-Specific)

Volume VIII-Specific (adds to core set):

60. Historical Overlay: Timeline arcs (1899–1962) with context markers.
61. Legacy Overlay: Relic icons and center maps.
62. Sutta Overlay: Sutta reference arcs (e.g., SN 12.1–2).
63. Nidāna Detail Overlay: Sub-wedges for exegesis.
64. Connections Overlay: 20 aspects with sub-divisions.
65. Paṭiloma Overlay: Cessation arcs with sutta ties.
66. Meditation Toolkit: Parikamma steps and drill flow.
67. Teacher Toolkit: Classroom flow with multi-level cues.
68. Lifelong Toolkit: Resource arcs (retreats, community).

Total: 68 plates, with QR links for historical and toolkit demos.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

1. The 75 Sekhiyas 5th Part Kabaḷa · November 21, 2024 · B0DNRBBPB9
2. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNN314HB
3. **Custodians of the Buddha's Sacred Relics Vol-1** · January 16, 2025 · B0DT6C12R
4. The Relic Wars: Faith, Deception, and the Fight for Truth · February 17, 2025 · B0DDXYQ6Z6
5. The 2 Aniyata Rules of the Pātimokkha · November 25, 2024 · B0DNZKGPHZ
6. Teacher Manual Hand Book Introduction · November 5, 2024 · B0DM2Q1J65
7. The 92 Pācittiyas sahadhammika · November 20, 2024 · B0DNMVW6XS1
8. The 92 Pācittiyas 5th part Acelaka · November 20, 2024 · B0DNMVM1CZ
9. The 92 Pācittiyas Surāpāna: MONASTIKA · November 20, 2024 · B0DNMY7HWD
10. Other Faults (Out of Pātimokkha) Third Part · November 22, 2024 · B0DNTM2T96
11. The 7 Adhikaraṇasamatha Methods: Commentary · November 22, 2024 · B0DNTMYV6M
12. The 75 Sekhiyas 1st part, Parimaṇḍa · November 20, 2024 · B0DNMVRTLY
13. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNRBWM1N

14. The 75 Sekhiya Rules of the Pātimokkha · November 21, 2024 · B0DNDRD5KM6
15. The 4 Pārājikas the 227 Rules of Pātimokkha · November 20, 2024 · B0DNMVJSF4
16. Musāvāda the 1st part of The 92 Pācittiyas · November 20, 2024 · B0DNMWQCP3
17. The 92 Pācittiyas 3rd part Ovāda: MONASTIKA · November 20, 2024 · B0DNMVHWJ1
18. The 30 Nissaggiya Rules: MONASTIC DHAMMA · November 16, 2024 · B0DNBHLFGG
19. The 4 Pāṭidesanīyas: MONASTIC DHAMMA · November 20, 2024 · B0DNMXHQ7X
20. Bhūtāgāma 2nd part of the 92 Pācittiyas · November 20, 2024 · B0DNMVX8HN
21. Paṭiccasamuppāda (Law of Dependent Origination) · August 22, 2024 · B0DDXYTFD7
22. The 2 Aniyata Rules of the Pātimokkha · November 20, 2024 · B0DNNMXBLSS
23. The 92 Pācittiyas 9th part Ratana: MONASTIKA · November 20, 2024 · B0DNMVY29B
24. The 13 Saṃghādisesas: Monastic Dhamma · November 20, 2024 · B0DNMXQPKG
25. The 92 Pācittiyas 4th part Āvasatha: MONASTIKA · November 20, 2024 · B0DNMTVGL3
26. The 92 Pācittiyas Sappāṇaka: MONASTIKA · November 20, 2024 · B0DNMW8DZ0
27. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV

28. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8
29. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ
30. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN
31. The 92 Pācittiyas (8th Part - Sahad) · November 28, 2024 · B0DP78HQT7
32. The 92 Pācittiyas (9th Part, Ratana) · November 28, 2024 · B0DP78PWPV
33. The 92 Pācittiyas (5th Part, Ac) · November 26, 2024 · B0DP3GNH5R
34. The 92 Pācittiyas (6th Part, Su) · November 27, 2024 · B0DP5SRSM9
35. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNMX5BK2
36. The 75 Sekhiyas 2nd Part Ujuggāhika · November 20, 2024 · B0DJCSSCJ
37. The 13 Saṃghādisesas: (Assessment B) · November 24, 2024 · B0DNNY3CJDV
38. The 92 Pācittiyas (3rd Part - Ovāda) · November 26, 2024 · B0D2PHJ6G8
39. The 92 Pācittiyas (4th Part, Āvasatha) · November 26, 2024 · B0DP2T4MSQ
40. The 4 Pāṭidesanīyas Assessment Book · November 28, 2024 · B0DP7BMDCN
41. The 92 Pācittiyas (8th Part - Sahad) · November 28, 2024 · B0DP78HQT7

42. The 92 Pācittiyas (9th Part, Ratana) · November 28, 2024 · B0DP78PWPV

43. The 92 Pācittiyas (5th Part, Ac) · November 26, 2024 · B0DP3GNH5R

44. The 92 Pācittiyas (6th Part, Su) · November 27, 2024 · B0DP5SRSM9

45. The 75 Sekhiya Rules of the Pātimokkha · November 20, 2024 · B0DNMX5BK2

46. The 75 Sekhiyas 2nd Part Ujuggāhika · November 20, 2024 · B0DJCSSCJ

47. Assessment Book for the 227 Rules of the Pātimokkha · November 30, 2024 · B0DPCVX2QB

48. The 75 Sekhiyas 1st Part, Parimaṇḍa · November 29, 2024 · B0DPB6PK22

49. The 75 Sekhiyas 3rd Part, Khambhaka · November 29, 2024 · B0DPB8T8YS

50. The 30 Nissaggiya Rules (Assessment) · November 25, 2024 · B0DNYHPJ66

51. The 92 Pācittiyas (2nd Part - Bhūta) · November 25, 2024 · B0DNYX6SDT

52. The 75 Sekhiyas 2nd Part, Ujuggāhika · November 29, 2024 · B0DPBCT4HT

53. The 92 Pācittiyas (1st Part - Musās) · November 25, 2024 · B0DNZ69PT

54. The 4 Pārājikas and the 227 Rules of the Pātimokkha · November 24, 2024 · B0DNY2DPHL

55. The 92 Pācittiyas (8th Part, Sa) · November 27, 2024 · B0DP5325HQ